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Cover Picture:
Valley view taken in glorious Somerset.
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FOR DIVINE ILLUMINATION

by

DR. SAMUEL JOHNSON

(Born 1709, died 1784.)

Samuel Johnson was born in the year 1709. His father, who was a bookseller at Lichfield, died in 1731, leaving his son in poor circumstances. After many struggles, Johnson completed his education, and devoted himself to literary pursuits, and his writings display considerable talent, and are much admired by many. In 1775 he had the degree of LL.D. conferred on him by the University of Oxford. He wrote several poems, but his principal work, by which he is best known, is his "Dictionary of the English Language." He also wrote "The Lives of the English Poets," &c., &c. He died in London in 1784.

FOR DIVINE ILLUMINATION

O Thou! whose power o'er moving worlds presides,
Whose voice created, and whose wisdom guides,
On darkling man in pure effulgence shine,
And cheer the clouded mind with light divine!
'Tis Thine also to calm the pious breast,
With silent confidence and holy rest;
From Thee, great God! we spring—to Thee we tend,
Path, motive, guide, original, and end!

President McKay Quietly Observes 94th Birthday

★ Still determined he will live to be 100 years of age, President David O. McKay enjoyed his 94th birthday anniversary with Sister McKay at their home in beautiful Huntsville, Weber County, about 45 miles north of Salt Lake City, Utah. It was in this community that he was born Sept. 8, 1873.

The congenial President of the Church and Sister McKay celebrated their 66th wedding anniversary on Jan. 2nd of this year.

His advice to the Church on his birthday anniversary was that each one "stay close to the Church of Jesus Christ and live righteously." He affirmed that such is the "only life that will bring true happiness, and happiness is the aim of the Gospel."

He declared that he was "feeling fine" and that he is determined to reach the 100 year mark. "I am one year closer to it today," he said.

The Principles Do Not Change

By Elder Harold B. Lee

of the Council of the Twelve

★ A few years ago I came across a report in the New York Times of a statement made by Dr. O. H. Mowrer of the University of Illinois, psychologist and former president of the American Psychological Association. This statement came out of a symposium on the relationship between religion and mental health at the sixty-fifth annual meeting of the American Psychological Association held in the Statler Hotel in New York City. This is what Dr. Mowrer says:

"Psychology does not know enough about religion, psychology does not have all the answers. In fact," he observed, "it has not even asked all the right questions—the great soul-shaking questions of life and death which lie at the very heart of human experiences and existence." Dr. Mowrer further said: "It is striking how many psychologists are themselves going back to church, or at least carefully sending

their children to Sunday School." He concluded then by saying: "This symposium is far from an occasion for celebration, but rather a call to labour in a vineyard which we psychologists have rather systematically neglected and despised."

It has been a source of great satisfaction for me to have observed in my contacts with men in various fields that other great men in other fields are likewise seeking for the answers to the soul-shaking questions, as he put it, which lie at the heart of human experience and existence.

Some time ago I was privileged to have a telephone conversation with one of the religion editors for a great national news chain. He was preparing an article that was to precede the showing of the great Hill Cumorah Pageant. He said he wanted to talk with me about what he called -- I think he called it the "intricate" teachings of the Church. When I asked him to explain what he meant, he said, "Well, this baptism for the dead." So, as I explained to him the teachings of the Church, he said, "Well, your teaching regarding baptism for the dead is like praying souls out of purgatory." I said, "Well I suppose the intent may be said to be the same, but there is one distinctive difference. One is scriptural and true, and the other is not." Then he challenged me to prove from the scriptures.

I called his attention to what the Lord said to the evilly intended Jews who sought his life: "Verily, verily, I say unto you, the hour is coming and now is when the dead shall hear the voice of the Son of God; and they that hear shall live." (John 5:25.) That hour that he spoke of was explained, undoubtedly, by the Master to his disciples—at least Peter understood it so well that in his epistles he wrote very clearly about it. After the resurrection he said: " ... being put to death in the flesh [Jesus], quickened by the Spirit, ... went and preached to the spirits in prison, which had been disobedient in the days of Noah." (See I Peter 3:18-20.)

And he further said: "For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh but live according to God in the spirit." (Ibid., 4:6.)

Then I called his attention to the fact that the method or practice of this gospel ordinance was used by the Apostle Paul as an argument for the resurrection, when he asked the question as he wrote to the Corinthians: "Else what shall they do which are baptised for the dead, if the dead rise not at all? why are they then baptised for the dead?" (I Cor. 15:29.)

Some while later, after his article had been written, I had occasion to visit this man again in a hospital where he was convalescing from a major operation. This time his wife was present, and after the necessary introduction, he said: "I wish you would explain to my wife here what you told me about the intricate teachings of your Church." And so, with the realisation that I was in a man's hospital room and he was convalescing, I proceeded to explain what I had previously said to him, at the conclusion of which he said to her: "I told you that the teachings of the Mormon Church are like bricks in a wall of a house, put together with no gaps in them. They have an answer for everything."

Then I said to him, "Of course, you realise that your comment is to us but another testimony of the divine origin of this Church and the gospel principles which do supply an answer for everything affecting life and death."

The principles of the gospel are un-

changeable, and they are fixed according to the gospel plan. I came to that conclusion in a rather startling way. Brother Kimball and I had an experience with one of Brother Moyle's friends, a great industrialist, to whom Brother Moyle had presented a Book of Mormon, and with whom he had had many gospel conversations. In our presence, and before the Brigham Young University student body, this man declared that he accepted the Book of Mormon as a true record of his ancestors, he being of Cherokee Indian descent. When we questioned him about that, then if he accepted the Book of Mormon as a true record what did that make of Joseph Smith, and he said he accepted Joseph Smith as a prophet, and he accepted the Church as divine, but he could not believe the principle of baptism for the dead. He said, "I believe God could save those who have died in any way he wanted to."

I made, what I came to realise a little later, a loose remark that I have repented of many times, when I said to him, "Yes, I suppose God could have said, "Throw your hat over a cliff, and you will be saved." But he did not say that. He said, " ... Except a man be born of the water and of the Spirit, only then could he be saved.' " (See John 3:5.)

I told that to a friend of mine, and when I repeated that last, "He could have said, 'Throw your hat over a cliff,' " he said, "Brother Lee, I am surprised to hear you say that. Could there have been any other way than the way he said?" Then, too late, I remembered what the Master said: " ... strait is the gate, and narrow is the way, which leadeth unto life. and few there be that find it," (Matt. 7:14) and in the controversy that followed the healing of the blind at the pool of Siloam, " ... He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." (John 10:1.)

The Lord has summed up the gospel in these words: " And this is my gospel—repentance and baptism by water, and then cometh the baptism of fire and the Holy Ghost, even the Comforter, which showeth all things and teacheth the peaceable things of the kingdom." (D. & C. 39:6.)

What is the gospel then? So often I hear my brethren saying something that I wish we would not say quite that way—that the gospel is a way of life. It is not a way of life—it is the way to eternal life. It is the science of salvation. I quote from something that our late beloved brother, Orson F. Whitney, wrote some years ago when he said:

"The principles which compose the gospel — and not merely the first principles, but all that have been or will ever be revealed are self-existent and everlasting in their nature. They have existed from all eternity, and will endure through all eternities to come, for they are absolute, essential, uncreated truths, without beginning of day or end of years, the same yesterday, today, and forever. Concerning the time, place, and method of their compilation . . . it is no man's present province to enquire." (Elder's Journal 4:26.)

Yes, our religion editor of the national newspaper chain, you are right. Gospel truths are as brick upon brick, in a solid wall. There are no gaps. Will you choice young Latter-day Saints, and our friends in the fields of science and psychology and philosophy —will you heed the call of Dr. Mowrer, one of the most brilliant leaders in your secular world, and as he said, heed his call to labour in the vineyard, which all too often you have systematically neglected and despised.

The Mouthpiece of The Lord

By Mark E. Petersen

of the Council of the Twelve

★ I never listen to the President of the Church except my mind goes back to section 21 of the Doctrine and Covenants.

This section was given by revelation to the Prophet Joseph Smith on the day of the organization of the Church. The people who were there assembled had come out of the various religions of the day, and were not accustomed to the procedures and principles that once had been known to the Saints and now were being restored. It, therefore, became necessary that the Lord announce anew the significance of having at the head of the Church a prophet, seer, and revelator.

For that reason, as the Lord gave this revelation, he made it known to those who were assembled that Joseph Smith as President of the Church was also prophet, seer, and revelator. It was a great lesson to the Church that now again the leadership of the Church should be vested in an inspired prophet of God and that this prophet should be the President of the Church.

Then he spoke directly to the membership of the Church and he said this:

"Wherefore, meaning the church, thou shalt give heed unto all his words and commandments (that is, the President of the Church) which he shall give unto you as he receiveth them, walking in all holiness before me;

"For his word ye shall receive, as if from mine own mouth, . . ." (D & C 21: 4-5.)

Is not that a remarkable thing? That is the manner in which the Lord designated the President of the Church as his mouthpiece in these, the last days.

He gave us this commandment with a marvelous promise, and this is the promise:

"For by doing these things the gates of hell shall not prevail against you; yea, and the Lord God will disperse the powers of darkness from before you, and cause the heavens to shake for your good, and his name's glory." (Idem, 6.)

We are living in perilous times. We are face to face with every kind of difficulty. In the midst of these times, would you like to have the assurance that the gates of hell will never prevail against you? In these perilous times,

Continued on page 25

The Greatest Advocate

By

Elder Alma Sonne

Assistant

to the Twelve

★ What is man without an abiding faith in the true and living God? Colonel Ingersoll answered that question many years ago. "Man," he said, "is a stranger wandering hither and thither in a narrow vale between the barren peaks of two eternities," coming and going without guide, compass, or destination to guide him on his way.

Those peaks about which Ingersoll spoke are not barren, for a man of faith sees beyond the peaks, and he sees a primeval existence. He also sees a land where there are no shadows and where there will be a glorious reunion with loved ones who have gone on before. Earth life is not the beginning of man, and death is not the end. For three years Jesus walked along the shores of the Sea of Galilee, through the towns, villages and cities of Palestine, teaching and demonstrating the power of faith. But most of his followers remained cynical and doubtful, and when the crucial and testing moment arrived, they were not there. Without faith man is forever in the shadows of doubt and uncertainty. He has no future. He has no programme to follow, and when death comes he leaps into the dark and there is no inclination in his heart to turn to God and worship.

Jesus was the greatest advocate of faith the world has known. He not only taught it but he exemplified it in his entire ministry. For many years I have read books on the life and character of Jesus the Christ. Most of them have been very interesting and well-written. The older I get, however, the more joy and satisfaction I receive from the four Gospels written by Matthew, Mark, Luke, and John. These four narratives are a challenge to the world. They are works of art. They are strong and irrefutable testimonies of the divinity of the Lord Jesus. Whatever is said and done, and whatever is written about him, the fact remains that these writers of his life have pictured for us the greatest figure in universal history. They did not invent him. No one would be capable of doing that, for he

was perfect and beyond the creation of man. They recorded what they saw and heard and found nothing to criticise. They accepted him, worshipped him, and some of them died for him. Their testimony is therefore strong, reliable, and trustworthy.

Religious teachers talk about theology, their doctrines of salvation—the resurrection, the virgin birth, and many other things. But without the personal Christ as he appeared among men, their teachings would be meaningless and without purpose, and the urge to worship the Almighty would be lost. He is the voice of authority, the fountain of all grace and truth and the mirror of all perfection for you and me to follow. He made that clear when he said, "I am the way, the truth, and the life: . . . " (John 14:6.) I believe that deep in the heart of humanity is a desire to believe in the divinity of Jesus Christ, for he gives humanity something to hope for, something to live for, and something to strive for.

Jesus lived with the poor He appeared as one of them. He cast his lot with the lowly and dejected classes of society. You will recall when John the Baptist sent his disciples to be reassured, Jesus said, "Tell John the poor have the gospel preached to them." (See Luke 7:22.) Can you think of any leader aspiring to greatness and recognition who ever thought of beginning with the poor? Please remember that the higher circles were open to him, but he never deserted the meek and the humble. He remained their friend. Was not this a manifestation of his great love?

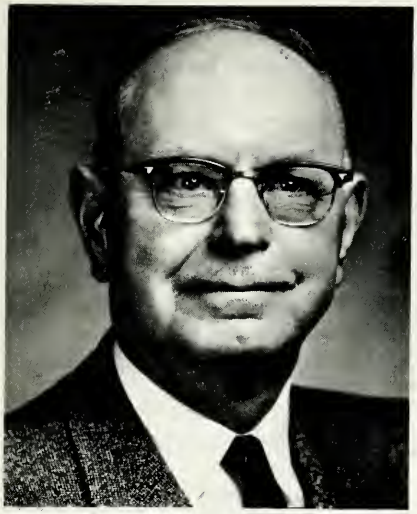
The meek will someday inherit the earth. The honest and conscientious worker will be rewarded, and the idler and the schemer will have no place in the ideal commonwealth to be established.

Consider the Saviour from any standpoint. He was always a leader. He possessed all the qualifications necessary to lead a world torn asunder by conflict, war, disruption, and contention. He looked ahead. He was prepared for eventualities. He knew, for instance that he would be put to death on the cross. He knew also the reception that would be accorded his disciples. He never wavered in the face of a ruthless and determined opposition. In adversity he was still the leader. A combination of forces assailed him. Strong and powerful they were, but he never lost sight of his appointed mission nor succumbed to the fallacies of men. His objective was before him. He never compromised nor did he sidestep his responsibilities. He was firm and immovable before his assailants, most of whom shrivelled and withered in his presence. He could not be manipulated nor confused.

He was qualified to lead the children of men. He made a bid to do so: . . . other sheep I have, which are not of this fold: them also I must bring, that they shall hear my voice; and there shall be one fold, and one shepherd." (John 10:16.) Jesus is the shepherd. He will succeed, for regardless of man's rebellion every knee shall bow and every tongue confess that Jesus is the Christ. In a world of uncertainty, confusion, and chaos mankind must turn to him. It is inevitable.

And so we worship the Lord and Master. We meet together often to keep alive our faith and to worship him in spirit and in truth. Emerson said, "And what greater calamity can fall upon a nation than the loss of worship. Then all things go to decay. Genius leaves the temple to haunt the senate or the market. Literature becomes frivolous, science is cold."

I testify that Mormonism, so-called, is the gospel of Jesus Christ, which is the power of God unto salvation.



Obedience Brings Happiness

By Elder William J. Critchlow Jr.

Assistant

to the Twelve

★ The Latter-day Saints have certain characteristics in common. Friendliness is one of them; humility is surely another; hospitality is another. But the outstanding characteristic, it seems to me, is happiness. Their countenances literally radiate happiness. They seem to have left all of their worries and troubles at home.

They should be happy. They should be the happiest people in the world. I believe they are the happiest people in the world because they observe our Father's laws of happiness.

Our Heavenly Father loves us. I love my children dearly, but his love for us, his spirit children, is infinite, divine.

An example of his laws of happiness is his law of health which we call the "Word of Wisdom."

"And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall have health in their naval, and marrow to their bones; ...

"And shall run and not be weary, ..." (D. & C. 89:18-20.)

A young man came to a bishop in my stake and said, "Bishop, I have observed the Word of Wisdom all the days of my life, yet I do not enjoy good health. Why doesn't the Lord respect his promise?"

This wise bishop replied, "Sit down, we'll read the law together." Then as he turned the pages to find the law, he said, "I haven't seen you in priesthood meeting this year, nor have I observed you in Sacrament meeting for a long, long time, nor have I had your name on the tithing list for several years."

"I know, Bishop," the young man replied, "I'm not faithful in all things, but I have faithfully kept the Word of Wisdom, and I have not received the promised blessing."

"Here," said the bishop, "is the law." He read it slowly.

"And all saints who remember to keep and do these sayings, walking in obedience to the commandments, ..." (Idem, 18.)

No need to read farther! In kindness he explained, "Our Heavenly Father has commanded us to pay tithing, to go to Sacrament and to priesthood meetings. You apparently have not un-

derstood the law and, therefore, have not fully complied."

Another law, apparently misunderstood by some is the Sabbath day law.

"Remember the sabbath day, to keep it holy.

"Six days shalt thou labour and do all thy work:

"But the seventh day is the sabbath of the Lord thy God: ... " (Ex. 20: 8-10.)

" ... thou shalt go to the house of prayer and offer up thy sacraments upon my holy day"; (D. & C. 59:9.)

I have seen our members, along with other people, in stores purchasing supplies and food on Sunday. May I ask, with what consistency can one go to a store on Sunday in violation of this law, purchase food, and then place it on a table, and ask Heavenly Father to bless it?

Another example is his financial law —the law of the tithe.

" ... prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." (Mal. 3:10.)

" ... for he that is tithed shall not be burned at his coming." (D. & C. 64:23.)

Another is his priesthood law.

"And also all they who receive this priesthood receiveth me, ...

"For he that receiveth my servants receiveth me;

"And he that receiveth me receiveth my Father;

"And he that receiveth my Father receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him." (Ibid., 84:35-38.)

Still another example is his marriage law—celestial marriage law.

"Therefore, if a man marry him a wife in the world, and he marry her not by me nor by my word, and he covenant with her so long as he is in the world and she with him, their covenant and marriage are not of force when they are dead, and when they are out of the world; ... " (Ibid., 132: 15.)

There is another law, which I heard President McKay quote. I call it the "law for the parents."

" ... inasmuch as parents have children ... that teach them not ... repentance, faith in Christ, ... baptism and the gift of the Holy Ghost .. when eight years old, the sin be upon the heads of the parents.

"For this shall be a law unto the inhabitants of Zion ... " (Ibid., 68: 25-26.)

There are other laws designed for our happiness, obedience to which will bring that deep-refined joy which we might call blessedness. But underlying all of these laws is one master law, " ... irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—

"And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated." (Ibid., 130:20-21.)

FAITH VERSUS SIGHT

★ In our ante-mortal state we walked by sight. Then we knew God. We lived with him. He was our father, and our teacher. This earth life was intended as a place where we might learn to walk just a little way by faith. ...

—Sterling W. Sill

Our Responsibility

Elder Antoine R. Ivins

of the

First Council of the Seventy

★ Not very long ago, a few large trees that stood on the corner of South Temple and State Street in Salt Lake City were picked up and transplanted. In the transplanting of them it was necessary to give them auxiliary support with guy wires from several sides to hold them until they could become established in their new environment. In a sense, every new convert to the Church is a transplanted being in that he needs the support of the established members of the Church. If that support is given, he becomes a full-fledged, faithful member of the Church. If that support is not given, he may do, as far as his faith is concerned, as a transplanted tree that is not properly nourished.

I would like to relate a story, to illustrate what I mean. Sixty years or more ago, a young man walking down a street, I believe, in Memphis, Tennessee, heard some missionaries speaking in a street meeting. He had been very unfriendly up to that time, but something impelled him to stop and listen. He listened throughout that meeting. After the meeting he walked up to the elders and asked to be baptized. He got a testimony from it, not, I think, from what the elders said, but because some way or another he was ready for the Spirit of God, and God did bear that testimony to him. He asked for baptism. In due course he was baptized, and when he became a member of the Church he was an outcast from his family. So he looked around, and one day he appeared in Colonia Juarez, a new member inexperienced in Church operations and all that, and of course he got into the right kind of an environment because the people in Colonia Juarez were friendly people; they were interested people, and they gave him every aid possible.

But only this week I had the privilege of reading two letters that told of the interest they had in that man, one was a letter from his bishop and the other was a letter from his stake president and in both we discovered that there was not only interest in the man's spiritual well-being, but in his physical well-being, also, and both his bishop and his stake president stood ready to assist to any possible extent in that. Well, do you want to know the result? All right. He married for time and

eternity one of the finest young women we had in the colony. He had three sons and three daughters. One of those sons was a missionary in the area that is now the Central Atlantic States Mission. A daughter became the wife of a missionary who served in France. He went there before he was married, I believe, but later was the president of the Central American Mission, faithful and true. And their mother, to this day, while not being strong in health, is a firm, faithful member of the Church. He died in full fellowship, of course, with the love and with the esteem and confidence of the people of that area. Why? Well, he had the qualities in the first place for inspiration, but he had the support and the aid of the officers of Colonia Juarez. So let it be with all of us.

THREE GENERAL AUTHORITIES VISIT BRITISH ISLES

★ Elders Mark E. Petersen and LeGrand Richards of the Council of the Twelve and Elder James A. Cullimore, Assistant to the Twelve, have been visitors in the British Isles in recent weeks.

They were all accompanied by their wives. Elder Petersen and Elder Cullimore conducted a mission presidents' seminar at Hyde Park Chapel. Elder Cullimore toured the missions meeting with members and missionaries.

Elder Petersen, accompanied by Sister Petersen left for South Africa following the seminar.

Elder Richards after the seminar presided at the Swiss Stake conference, returning in time for the London Stake Conference September 16 and 17.

Elder Richards also met with missionaries in Holland. He dedicated the Cambridge Branch Chapel, prior to going to Switzerland. He said he was impressed by the new methods in which the Gospel is being preached and it is gratifying to see the building being erected.

He spoke of the enthusiasm of the missionaries and the friendliness of civic officials.

Elder Cullimore dedicated the Dundee Chapel in Scotland, August 17; Carlyle chapel in North British Mission, August 2; Newcastle-under-Lyme, Sunderland Stake House, September 1; Lowestoft Chapel, British Mission, September 11 and Reading Chapel, British South Mission, September 14.

Elder Cullimore said he encouraged members to push the Book of Mormon because "it is the key to conversion." He stimulated members' faith in it.

"I'm thrilled to see the strength that's developing and I am impressed with the fine solid family converts that are joining the Church."

He cited the Stoke-on-Trent District which is the largest in the British Mission and which five years ago did not have a single member. "There is a sign of growth," he said.

The Richards visited with Mrs. Callister, wife of President Reed Callister, British Mission.

LAST REMINDER OF SHORT STORY

★ This is a last reminder that the Millennial Star Short Story Contest closes November 1. All entries are to be addressed to the Star at Deseret Enterprises, 288 London Road, Mitcham, Surrey, England.

The story must not exceed 3,000 words

Certificates will be presented to all who submit stories. Special certificates of merit will be given to first, second and third place winners.

The top three stories will be published in the Star.

Remember: Closing date is November 1.

Youth And Principle . . .

By

Presiding Bishop

John A. Vandenberg

★ The Bible states that our Saviour Jesus Christ " ... gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." (Titus 2:14.) The members of The Church of Jesus Christ of Latter-day Saints are known throughout the world as a peculiar people.

We are considered a peculiar people because of our Word of Wisdom—the great youth programme, the welfare programme, the priesthood, and because of our belief in God—that he is a personal God and is the same yesterday, today, and forever, and that he speaks to his prophets today as he did anciently. We are peculiar because we not only claim but furnish evidence to all people that the gospel of Jesus Christ has been restored to the earth in these latter days. We believe that the same organisation that existed in the primitive church of apostles, prophets, bishops, teachers, elders, and seventies, has been restored by direct revelation. It is the duty of those called as apostles " ... to ordain and set in order all the other officers of the church, ... " (D. & C. 107:58.)

"The Twelve are a Travelling Presiding High Council, to officiate in the name of the Lord, under the direction of the Presidency of the Church, ... to build up the Church, and regulate all the affairs of the same in all nations, ... " (Ibid., 107:33.) The Twelve travel throughout the world and under the influence of the Spirit ordain bishops to be "stewards of God."

In connection with the duties of the apostles. I would like to relate an apocryphal story from the writings of Clement of Alexandria:

" ... about John the Apostle, handed down and preserved in memory. When, on the death of the tyrant, he (John) passed over to Ephesus from the Island of Patmos, he used to make missionary journeys also to neighbouring gentile cities, in some places to appoint one of those indicated by the Spirit. On his arrival then at one of the cities at no great distance, of which some even mention the name, ... he saw a youth of stalwart frame and winning countenance, and impetuous spirit, and said to the bishop, 'I entrust to thee this youth with all earnestness, calling Christ and the Church to witness.' The

bishop accepted the trust, and made all the requisite promises, and the apostle renewed his injunction and adjuration. He then returned to Ephesus, and the elder taking home with him the youth who had been entrusted to his care, maintained, cherished, and finally baptised him. After this he abandoned further care and protection of him, considering that he had affixed to him the seal of the Lord as a perfect amulet against evil. Thus prematurely neglected, the youth was corrupted by certain idle companions of his own age, who were familiar with evil, and who first led him astray by many costly banquets, and then took him out by night with them to share in their felonious proceedings, finally demanding his co-operation in some worse crime. First familiarised with guilt, and then, from the force of his character, starting aside from the straight path like some mighty steed that seizes the bit between its teeth; he rushed towards headlong ruin, and utterly abandoning the divine salvation, gathered his worst comrades around him, and became a most violent, bloodstained, and reckless bandit-chief. Not long afterwards John was recalled to the city, and after putting other things in order said, 'Come now, O bishop, restore to me the deposit which I and the Saviour entrusted to thee, with the witness of the Church over which thou dost preside.' At first the bishop in his alarm mistook the meaning of the metaphor, but the apostle said, 'I demand back the young man and the soul of the brother.' Then groaning from the depth of his heart and shedding tears, 'He is dead,' said the bishop. 'How and by what death?' 'He is dead to God! For he has turned out wicked and desperate, and, to sum up all, a brigand; and now, instead of the Church he has seized the mountain, with followers like himself.' Then the apostle, rending his robe and beating his head, with loud wailing said, 'A fine guardian of our brother's soul did I leave! Give me a horse and a guide.' Instantly, ... he rode away ... from the Church and arriving at the brigands' outposts, was captured without flight or resistance, but crying, 'For this I have come. Lead me to your chief.' The chief awaited him in his armour, but when he recognised John as he approached, he was struck with shame and turned to fly [flight]. But John pursued him as fast as he could, forgetful of his age, crying out, 'Why my son, dost thou fly [flee] from thine own father, unarmed, aged as he is? Pity me, ... fear not ... stay! believe! Christ sent me.' But he on hearing these words first stood with downcast gaze, then flung away his arms, then trembling, began to weep bitterly, and embraced the old man when he came up to him, pleading with his groans, ... but the apostle pledging himself ... led him back to the Church and praying for him ... and wrestling with him in earnest fastings ... did not depart, as they say, till he restored him to the bosom of the Church." (St. Clement of Alexandria, Quis Divinitus Salv., chapter 42.)

The Lord knows the dangers that can beset youth without a spiritual guide—just like the youth that John rescued who had been neglected! Worthy young men in the Church have the Aaronic Priesthood conferred upon them. Thus each has the advantage of spiritual growth as he is presided over by a bishop. The bishop is, by revelation, president of the Aaronic Priesthood and president of the priests' quorum. Thus the bishop of a ward is the spiritual guardian of the youth. He does not, however, replace the parents in their responsibility to teach, guide, persuade, and discipline their own children. It is the responsibility of

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The Birth of the Messiah by John Milton

At His birth a star,
Unseen before in heaven, proclaims Him come;
And guides the Eastern sages, who inquire
His place, to offer incense, myrrh, and gold
His place of birth a solemn angel tells
To simple shepherds, keeping watch by night;
They gladly thither haste, and by a quire
Of squadroned angels hear His carol sung.
A virgin is His mother, but His sire
The Power of the Most High; He shall ascend
The throne hereditary, and bound His reign
With earth's wide bounds, His glory with the heavens.

John Milton

MAJOR GENEALOGICAL RECORD SOURCES IN SCOTLAND (Continued from August)

TABLE B MAJOR SOURCES CHRONOLOGICALLY ARRANGED

TYPE OF RECORD	PERIOD COVERED	TYPE OF INFORMATION GIVEN	AVAILABILITY
1. CIVIL REGISTRATION	1855 to present	Births, Marriages, deaths: names, dates, places, occupations, parentage, ages residence	1855-1875, 1881, 1891 on film (Genealogical Society); original documents 1855 to present, The Registrar General, New Register House, Princes St, Edinburgh; indexes only, 1855-1959, on film (GS)
2. CENSUS RECORDS	1841	Names, ages, and whether born in county	On film (GS); New Register House, Princes St., Edinburgh
	1851-1891	Names, ages, relationships, occupations, places of birth	On film (GS); New Register House; 1901 to present not available to public
3. MERCHANT SEAMEN *(11-7, p 178-181)	1837 to present (some crew lists earlier)	Births, marriages, deaths on board British merchant vessels; description of seamen	1837-1874, Registrar General, Somerset House; 1875 to present Registrar General for Shipping & Seamen, Llandaff, Cardiff, Wales
4. NAVAL RECORDS	Approx 1730-1924	Names, dates, places, births, marriages, movements of personnel	Public Record Office, London WC 2
5. EXCISE OFFICERS	1707 to present	Names and movements of excise officers from port to port, sometimes place of birth	1707-1828 at Scottish Record Office, Edinburgh, and King's Beam House, Mark Lane, London EC 3; 1828 to present at London only; index, 1707-1828, on film (GS)

6. MONUMENTAL INSCRIPTIONS *(I-3)	1700 to present	Names, dates, relationships	Some in print, some on film (GS); local parish churchyards; town and city cems; nonconformist cems; private collections
7. COMMERCIAL DIRECTORIES	18th C to present	Names, occupations, residences, local histories; names of small localities	In print, local libraries
8. POLL BOOKS	18th C to present	Prior to 1867: names and locations of property of free-holders and taxpayers 1868-1917: names and addresses of all males over 21 years 1918 to present: names and addresses of all males and females over 21	Old Register House Edinburgh
9. NONCONFORMIST REGISTERS	Approx 1690 to present	Christenings, marriages, burials; similar to parish registers	Few on film (GS); most in possession of local ministers
10. LYON COURT RECORDS	1672 to present	Genealogies of families and coats of arms	Lyon Court, Old Register House; some in print
11. MILITARY RECORDS *(II-7)	Approx 1707-1924	Names, dates, places, births, marriages, movements of personnel	Some lists of officers in print (GS); Pub Rec Ofc, London; chaplains returns at Registrar General's Office, Somerset House; modern records at Army Record Center, Hayes, Middlesex
Muster Rolls	Approx 1641-1707	Names, dates, places, movements of personnel	Typescript list (GS); Scottish Record Office, Edinburgh
12. QUAKERS *(I-15)	Approx 1630 to present	Births, deaths, some marriages; in some instances more detailed than parish registers	Society of Friends, Friends House, Euston Road, London NW 1
13. HORNINGS (LAND RECORDS)	1610-1902	Names, places, property description	Some on film (GS); Old Register House

Continued

THE CONSTANT TESTING

★ From the earliest days of preaching the Gospel, Joseph Smith's men were tried and tempted and led astray by false spirits and doctrines of devils. We find at the commencement of Joseph's mission that many who entered into covenant turned away, and some became very bitter enemies. It was necessary from the very beginning that there should be a sifting, for the Lord declared unto His people that He would sift them as with a sieve. This sifting had to continue, and hence every time the Latter-day Saints were driven, scattered, or othewise persecuted, it caused those who could not abide in the faith to pass quietly away, or to make their wickedness manifest unto the church and unto the world. But while this was going on, the strength of Zion was increasing. It is said, and I presume correctly, that Oliver Cowdery remarked at one time to Joseph Smith, "If I should apostatize and leave the Church, the Church would be broken up." The answer of the Prophet was, "What and who are you? This is the work of God, and if you turn against it and withdraw from it, it will still roll on and you will not be missed." It was not long until Oliver turned away, but the work continued. God raised up men from obscurity to step forth and shoulder the burdens, and it was hardly known when and where he went. In about ten years he came back again, came before a local Conference at Mosquito Creek, Pottawatomie Co., Iowa, Oct., 1848, and acknowledged his faults. He bore testimony of the mission of the Prophet, Joseph Smith, and of the truth of the Book of Mormon; he exhorted the Saints to follow the authority of the Holy Priesthood, which he assured them was with the Twelve Apostles. He said, "When the Saints follow the main channel of the stream, they find themselves in deep water and always right, pursuing their journey with safety; but when they turned aside into sloughs and bayous, they are left to flounder in the mud and are lost, for the Angel of God said unto Joseph in my hearing that this Priesthood shall remain on the earth until the end."

Oliver declared he took pleasure in bearing this testimony to the largest congregation of Saints he had ever seen together. He was re-baptized and made arrangements to come to the mountains, but died soon after, while on a visit to the Whitmers, in Missouri.

This circumstance shows how little God depends upon man to carry on His work. He does it by His own power, His own majesty, by His own mighty hand and for the accomplishment of His own glorious purposes.

It was thought and felt throughout the world, about the year 1844, that if Joseph Smith, the Prophet, could be destroyed, that would be the end of the Latter-day Saints. Men conspired together to shed his blood; they sought occasion against him; they made him an offender for a word; they swore falsely against him, and some who had been his friends turned traitors and conspired with the wicked and shed his blood. It was generally believed by the enemies of the Saints that that was the end of the work of the Lord. The pulpit resounded with thanks to God that the great arch-imposter, Joseph Smith, was slain. The priests rejoiced over it; and thought here was a feeling, tolerably widespread, that it was barbarous to kill him, under the plighted faith of Illinois, yet the general feeling was that it was a good thing that he was dead. But

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Church Plans Two New Utah Temples

★ Two new temples will be built in Utah, according to an announcement by the First Presidency. One will be erected at Ogden and the second at Provo, each approximately 40 miles from Salt Lake City. Ogden is located about 40 miles north of Salt Lake and Provo a similar distance to the south of the Church headquarters.

Each of the proposed new temples will cost approximately $2,500,000, on sites yet to be selected by committees consisting of stake presidents of the areas.

At a special meeting of the stake presidencies the stake presidencies pledged support and cooperation. It is understood that the members of the Church in the two new temple districts will assume a share of the construction cost, the amounts yet to be determined.

The proposed new temples will be of the smaller type now being used in the Church. However, they will be so designed as to have a high capacity, according to President Hugh B. Brown and President N. Eldon Tanner, counsellors in the First Presidency. They announced the plans simultaneously at the two meetings under authorization of President David O. McKay.

President Joseph Fielding Smith of the First Presidency also spoke at the Ogden meeting.

Chairman Mark B. Garff and Fred A. Baker of the Church Building Committee also participated in the meetings.

The present Salt Lake Temple District serves 493,473 Church members, the Logan Temple (approximately 85 miles north of Salt Lake City) 159,614 and the Manti Temple (approximately 85 miles south of Salt Lake City) 93,466.

The new temple districts would adjust these figures to 370,969 for the Salt Lake Temple, Logan Temple 80,638 and Manti, 60,771 with 115,780 for the proposed Ogden Temple and 115,891 to be served by the Provo Temple.

Upon completion of the proposed two new temples six such edifices would be in use in Utah. A total of 15 temples will be in use by the Church when the proposed two units are erected.

Selection of sites and construction plans are to move ahead rapidly, it was announced

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Nebraska Exhibit Tells of Mormon Pioneers

★ Much comment is coming these days from visitors to the Jolyn Art Museum in Omaha, Nebraska, where the story of the Mormons pioneers, particularly their handcart migration to Utah, through Nebraska, is being displayed.

Several articles from the pioneer exhibits on Temple Square are on exhibit with the story of the suffering and the hardships of the pioneers told in a historical booklet, "The Tragedy of Winter Quarters" the area the Saints named where they laid out streets and built log houses to wait out their jumping off time for the West in the winter of 1846-47.

The Mormon exhibit depicts the part the Saints played in the settlement of the area.

Some 600 of the Saints died of black canker during that winter. They are buried in a quiet cemetery in the town of Florence, Nebraska.

Mission coat of arms

Irish Mission

★ It was a thrill to see our "coat of arms" in the September Millennial Star. The symbols (heraldic) are of course:

1. **The torch of truth**—the Gospel in its fulness being carried from the land of Zion to the inhabitants of southern England, in love.
2. That **Temple** blessings and ultimately Eternal life might be theirs.
3. The **stick of Judah** (Bible) and the stick of **Joseph** (Book of Mormon) as portrayed by ancient papyrus and Plates of Mormon the coming forth of the Book of Mormon to be the sign whereby it might be known that the fulfillment of ancient covenants has commenced, i.e. the gathering of Isreal by the Firstborn descendants, Ephraim, as symbolised by the shield and swords.
4. Ultimate **blessings predicated upon obedience to Gospel precepts** in other words wearing valiantly the armour of Christ.

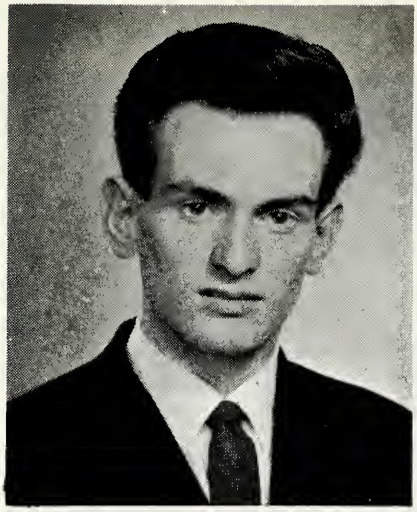
To put it in a nutshell, we of the British South Mission are carrying aloft the flame lighted by the Saints in Zion that others too may come into the Kingdom of God upon the earth and prepare for the future Kingdom of Heaven.

Signed Elsie M. Rock
Mitcham, Surrey

BRITISH SOUTH MISSION

★ A picnic was organised by the missionary elders for the Staines, Bracknell and Addlestone Branches of the Thames Valley District at Windsor Great Park on July 1st. Games and competitions were held including a tug-of-war in which the combined Addlestone and Bracknell team beat the Staines team. After the competitions came the picnic tea and then members and friends were entertained by some variety acts. This most enjoyable day ended with a firework display.

On July 22nd approximately 70 children from the same district met again for another afternoon packed full of fun. This time it was for the Primary Round Up, and the excitement began with a fancy dress parade, mothers had obviously been very busy cutting, sewing, dolding and molding costumes over the previous weeks to get their children looking their best for the judges. It was difficult to choose winners and the judges were not envied in their task. Following the parade, there were many side shows and small competitions for everyone to enjoy. Then after a hectic games session a monster tea was provided which included ice-creams all round. The afternoon was concluded with a puppet show by Sister Crimes of the Aldershot Branch.



COLIN PARKER

Elder Parker Called to Scottish Mission

★ Loestoft Branch held a farewell·testimonial service on June 25th in honour of Elder Colin Parker, who has been called to serve a two year proselyting mission in Scotland.

Elder Parker who is 24 years old. is the son of Herbert and Mabel Parker, and has been a lifelong member of the Church. He was 1st counsellor to the Branch President Ronald S. Coleby, and has several times served as Supt. of the M.I.A. Outside Church activities, he was Chairman of the Lowestoft Youth Council, and four years ago as a member of this council, he spent a month in Russia on an exchange visit promoted by the National Voluntary Youth Organisation.

Speakers at the meeting were President Coleby and William Walker, Renee Marcroft and Marlyse Bonny sang a duet and Michael Mills a solo, the closing remarks were given by Elder Parker himself.

Pres. Jaussi Given Mission Home Post

★ Members and missionaries of the Irish Mission will be interested in knowing that Pres. Rolland L. Jaussi, recently released as president of that mission, has been named the new director of the Missionary Home in Salt Lake City. He succeeds Pres. Lorin L. Richards who has directed the Missionary Home the past $10\frac{1}{2}$ years.

Pres. Richards has been named new director of the New Zealand Visitors Centre adjacent to the New Zealand Temple. Pres. Richards will also serve as a counselor in the New Zealand Temple Presidency succeeding Stanley C. Kimball. Mr. and Mrs. LaMont Tueller are being released at the Visitors Centre in New Zealand.

The appointment of Lewis H. Hunsaker of Salt Lake City as director of the Visitors Centre at the Hawaiian Temple is also announced by the First Presidency. He succeeds Pres. Harry V. Brooks who will devote full time to his temple assignment.

Pres. Jaussi, a native of Idaho, recently returned from the Irish Mission after being transferred to Ireland from the North British Mission in 1965.

Pres. Richards who served as president of the Great Lakes Mission, practiced dentistry in Salt Lake City for 28 years.

Mrs. Richards served as first counselor in the general presidency of the Primary Association prior to her service in the mission. She also served on the Primary General Board.

Pres. Jaussi practices law in Utah and Idaho and is a contractor. Mrs. Jaussi has served on the YWMIA stake board and in the ward Relief Society presidency.

Mr. Hunsaker recently retired, has been a principal and teacher in Utah high schools.

SOUTHWEST BRITISH MISSION

★ Another report of a Primary Play Day comes from the Gloucester District, who claim that this was their most ambitions programme ever. It was organised by Brother and Sister David Mason, and was attended by over 230 children, parents, officers and visitors. Special committees were set up to decorate the Cultural Hall of the Cheltenham chapel in the Primary colours, and to serve a picnic tea with jelly, ices and the usual party fare.

Each branch turned out in their allotted colour so the group was truly gay. Unfortunately a few minites before the programme was due to commence, the rain came down but this did not deter the children. Winners of races wore badges in the primary colours, and everyone had a great deal of fun. The standard of handicrafts was exceptionally high, as was the singing, instrumental, and vocal competitions. The fancy dresses were wonderful and included everyone from the Pioneers, Snow Queen, Ladybird and the Fairy Liquid, to a Brown Paper Parcel and an Olympic Athlete. The judges, who traveled from the South Coastal District, had an extremely hard task, but by a very close lead the Cheltenham Branch were awarded the silver cup which had been presented by the Mission Primary Board. It is now hoped that the Play Day will be an annual event as this first effort was such a tremendous success.

NORTH BRITISH MISSION

★ The Hull District Roadshow Festival was held at the East Hull Chapel on July 15th and the theme this year was "How the West was Won" Beverley Branch gained first place, and scored points with the beautiful back-drop by John Wylie Jnr., and the excellent costumes of the lady pioneers.

★ After a concert by the Manchester Mormon Choir at Rochdale, Alderman Cyril Smith M.B.E. said that listening to their singing had been a moving and uplifting experience, and there was no doubt that many others in the packed church felt the same.

The 80 strong choir presented a programme of religious music with items from Handel's Messiah and Mendelssohns Elijah. Soloists were Laura Sinclair (Contralto) Brian Ashworth (Bass) and Elizabeth Oswald (Soprano). Mary Boswell conducted the choir, with Marion Saunders as pianist and Joseph Brown at the organ.

★ Keith and Elizabeth Birch have now left the Wirral Branch to settle in Bournmouth and at a Farewell Party in their honour they were presented with a tea service. Brother Birch was a councellor in the Branch Presidency and Sister Birch served as a Primary Teacher and was a member of the District Choir.

★ Beverly Branch Sunday School outing was to Hornsea this year, and 28 adults and children met on the beach for a day together. A Sandcastle competition was won by John Thistleton, and Suzette Dunningwon the hat contest. John Wylie organised games, and a tug-of-war for the men and boys. Free ice-cream was provided for everyone and the children also received sweets for the return journey. There was plenty of fun to be had with a large tractor inner tube floating in the sea, safely secured by a large rope.

But one of the missionaries did not think it funny when the members buried him up to his neck in sand just before leaving, and threatened to leave him there, with the tide only a few feet away.

★ "Well satisfied with their Mission," was a most appropriate headline which appeared in a recent issue of the "Burnley Express". The Mission mentioned in the article however, was a visit to the London area by three local men to try and persude thirty families per year to give up their homes in Lewisham and go North to Burnley Lancashire. The leader of this three man mission, whose aim among other things, was to endeavour to stem the drift to the South, and try to sell Burnley by pointing out the advantages of such things as Housing, available at competitive rents, plenty of work, top league sports etc., was Coun. Albert Pickup, chairman of the Burnley Housing Committee and a true son of the Gospel. It is seemingly mysterious how he manages to race about from one end of the country to the other in the role of his firm's representative, and find time to preside over the Burnley branch, and attend meetings of the High Council of the Preston District. Brother Pickup has always maintained that the saints are obligated to take a more active part in the welfare of the community, with an eye single to the glory of God. A man of quiet dignity, and true humility, he is valiantly trying to promote the Gospel in a practical and Christian way, one of his great ambitions is to see a beautiful new building on the vacant site on Belverdere Road, Burnley.

★ At the Cleethorps and Grimsby M.I.A. Closing Social, Fish nets hung from the ceiling, and blue filter lights, shells and small tables with candles on all gave atmosphere for the Dance on the Coral Reef. Malcolm Elliott and Susan Lloyd were responsible for the effective decorations. A salad supper was provided for the 55 people present. Most of the M.I.A. classes provided an act for the cabaret and highspots of the evening were Karen Knudsen with her "School Marm" act, and three non-members singing songs from "The Sound of Music".

★ More Farewells, this time from Rawtenstall who are losing the Shaw family to Tasmania. Since joining the church four years ago, they have worked diligently in whatever positions they have been called to. Albert Shaw was prominent in labouring at the building of the Rawtenstall chapel, while his wife Ada has been Y.W.M.I.A. President. Their daughter Susan won distinction at a fashion parade earlier this year by having the most "With it" outfit.

★ After a delayed start because of travelling difficulties, the Preston District Roadshow finals were opened by the Burnley Branch, who, with Antony Calvert taking the part of a Mad Mad scientist, presented a sketch of original plot and hilarious suspense, which greatly pleased a capacity audience. Accrington were awarded second place for a scintillating spectacle of dance and song in the Roaring Twenties theme; they were only a few points behind Rawtenstall who won with a very ambitions presentation and lovely scenery representing the ocean bed with multi-coloured fish and strange sea animals, plus the beautiful singing of Alice Vernon. Alice Cannon produced the winning show and at the end of the programme she was presented with a bouquet of flowers on the stage. Denis Boydell of Bolton, acted as a very competant M.C. at only a moment's notice.

CENTRAL BRITISH MISSION

★ Bangor M.I.A. had planned a beach party, but wet weather forced it to be held indoors. About forty members and friends turned up and most of them enjoyed themselves in games and singing. All the food was devoured and the members went home happy.

Woman Gained Testimony Fast

Laura Jennings

Southwest British Mission

★ Just over four years ago, I was converted to the Church of Jesus Christ of Latter-day Saints. It was after my very first lesson with the Elders that my Heavenly Father gave me a testimony of the truthfulness of the teachings of the Church. I received my testimony within five minutes after the Elders left. It took me four months before joining the Church. This was not because I had any doubt of the truthfulness of the Church teachings in heart, but I doubted my strength to stand and work like I should if I joined.

Work was inevitable, as I knew then there was much to do. So many of the auxiliaries needed help. I worked where I was asked to work. I was President of the MIA for a while. Then I was District Organist, Sunday School teacher, Counsellor of the branch Relief Society, and finally District Relief Society President.

A great understanding of the sisters is one of the many blessings I know has been given to me. I have a very deep desire to see Cornwall District Relief Society so strong, that nothing would be impossible for the sisters to do. With the co-operation of the sisters here, this is possible. To spread the Gospel, we all need to work in various ways.

Three years ago I was co-opted to the Executive Committee of Cornwall Federation of Women's Institutes. In the county, there are 12,000 members, 250 Institutes. My co-option came as a surprise, for three years previously I had tried to get on the Executive, but failed. I became a member of this Church and then I was co-opted to County W.1. My work entails sitting on three sub-committees in Education and Public Questions, Catering and Organisation The latter takes me all over the county visiting meetings, the attendance ranging from 10-200. Not drinking tea, I can hardly remember a meeting without someone asking, "Why don't you drink tea?" Then the door is open for me to talk to them about the Church.

I am a cookery judge for the county, and also demonstrate the flower arrangements. Needless to say, I am busy.

My daughter is a member of the Church. We were baptised the same day. I am thankful to my husband for not opposing my work I do in the Church. This is indeed a blessing.

We all have to do our part in the Church, no matter how small and insignificant it may seem. My heart is thankful for the gift God has given to me—my testimony.

Elder Petersen

Continued from page 6

would you like to have the confidence that the very heavens will shake for your good? You may have these blessings by keeping this commandment.

"Wherefore, meaning the church, thou shalt give heed unto all his words and commandments, (the President of the Church), which he shall give unto you as he receiveth them walking in all holiness before me;

"For his word ye shall receive, as if from mine own mouth; . . ." (Idem, 4-5.)

This is my testimony to you in the name of the Lord Jesus Christ.

Youth Credits Talks For His Development

(Editor's Note: David P. Tate, a priest in the Southampton Branch, Portsmouth District, British South Mission, delivered the following talk at the recent district conference. David is also first assistant superintendent of the YMMIA.)

★ I was baptized about six years ago when I was 10 years of age. I remember very little of my previous life which wasn't very exciting anyway. At that time the branch was meeting in a St. John's Ambulance hut in Winchester and we had to sweep the floor and air out the room before we could start Sunday School and Sacrament meeting.

Because we had only a few members I often spoke in Sunday School and bore my testimony each Fast Sunday. This is, I think, how I grew and developed in the Church. About a year later my elder brother, who is now serving a mission in South Africa, was baptized and we started a Home MIA. My twin brother and I being the only two Vanguards, with Mike teaching us, it didn't seem long before we gained our awards and being able to wear our badges helped me at school to start the conversation about MIA activities and the Church.

I was able to get two of my friends to come with me by telling them of the wonderful times and opportunities afforded by the MIA. One of my friends was alright on his own and with one, but when with others he was entirely a different boy. When I was with him on my own he would do anything I wanted. When I asked him to come to MIA, he was interested and so eventually came out regularly. He is here today, a baptized member of the Church, although I have to go and get him up to come to priesthood, Sunday mornings.

It's the same with my friends at work, when they are on their own with me, if I ask them to stop smoking and swearing, they do so, as they recognize the standards I endeavour to set and live, but when they are all together, its like fighting a losing battle. They tell me to go out of the hut, as they know the things they do and talk of are well below the standard of the Church which I beleive in and belong to. As a leader in MIA, I realize I must set this same example to the youth I serve, going along with them; participating in activities and living the standard is the most succeesful way of teaching them the principles of the Gospel.

A coach in any sport is more successful when he is showing his athletes the right way and best way to participate and this also applies to the MIA and the Gospel.

I bear testimony to you that the MIA has helped me to develop and grow in the Gospel. I know for surety that Jesus Christ is the Saviour of this world and He set forth His plan to help us back to His presence. I know that Joseph Smith was a prophet of God, and that Pres. David O. McKay receives direct revelation from our Heavenly Father to instruct us in Gospel principles and standards to live by.

Credit The Stockport Express

BAA's First Tournament Termed 'Successful'

★ More than 200 young men and women of the missions and stakes in the British Isles participated in competetive sports at Manchester, August 8 and 9. On Sunday their thoughts and actions turned spiritual as they bore testimony at the stake centre concluding a successful three-day youth programme.

President D. J. Plumbley, general chairman of the British Athletic Association and J. H. Weightman, vice-chairman, were pleased with the results of the BAA's tournament concluding its first year of functioning. The committee includes a representative of each stake and mission.

President Plumbley cited the enthusiasm and high standard of play exhibited in all events. However, he pointed to a greater need of co-operative effort throughout the stakes and missions, particularly upon the part of adults. He said this programme has not caught on among some leaders in some areas of the country. This was evident where only an individual or small number came from some areas whereas others, such as the Scottish Mission and Glasgow Stake, were well represented and they took home many of the honours.

President Plumbley said, "it is good to get the youth together." A certain

number of non-members were allowed to participate provided they were attending Church meetings and living Church standards. He also noted a number of youths have been reactivated as a result of the athletic programme.

Accommodations were provided at the Manchester University, Owens Park Dormitory. Sports were played at the Stake Centre and the nearby beautiful and spacious park. A dance was held Saturday night.

Results of the various sports events were:

Boys' 100 yd. dash: Jackson, Southwest British Mission, first; Byrne, Central British Mission, second; Hunter, Glasgow Stake, third.

Girls' 100 yd. dash: Bailey, SW; Smith, Manchester Stake; Easton, Scottish Mission.

Boys' 220 yd.: Flinn, Scottish; Carter, Manchester; Taten, SW.

Girls' 220 yd.: Willis, SW; Bowles, Manchester; Patterson, Scottish.

Mens' 1 mile: Adare, Glasgow; Thorpe, Leeds; Fletcher, N. London.

Ladies' relay: Bristol Branch, SW; Ashton Wd, Manchester; Leicester Stk.

Boys' 220: Jackson, SW; Byrne, CB; Hunter, Glasgow.

Girls' 220: Bailey, SW; Easton, Scottish; Elayne Smith, Manchester?

Men over 18, 220: McGibbon, Scottish; Jones, SW; Mills, London Stake.

Ladies' over 18, 220: Weber, SW; Garner, Manchester; Stuart, London.

Boys' 100 yd.: Dlinn, Scottish; Carter, Manchester; Tate, British South.

Girls' 100 yd.: Willis, SW; Patterson, Scottish; Bacon, Manchester.

Credit The Stockport Express

Credit The Stockport Express

Men's 100 yd. relay: Manchester, London, SW.

Boys under 18, 440 yd.: Flinn, Scottish; Leah, Manchester; Brogden, SW.

Ladies over 18, 100 yd.: Tymon, SW; Bray, Manchester; Kelly, Glasgow.

Men over 18, 100 yd.: Jones, SW; McGibbon, Glasgow; Hughes, Manchester.

Ladies over 18, 100 yd.: Bowles, Manchester; Tymon, SW; Patterson, Glasgow.

Men over 18, 440 yd.: Flinn, Scottish; Knowles, SW; Feeney, SW.

Credit The Stockport Express

3-mile cross country: Hutchinson, Manchester; Thorpe, Leeds; Brogden, SW.

High jump: boys 12-14: Jackson, New ton Abbott; Cook, Manchester; Byrne, CB.

High jump, boys 15-17: Leeming, Preston District; Tate, Southampton; Davis, Leeds.

High jump, boys 18 and over: Allan, Edinburgh; Kelley, Glasgow; Looser, Hyde Park.

Discus, boys 12-14: Hunter; Webb, Bristol; Cook, Manchester.

Discus, boys 15-17: Bauld, Scottish; Leah, Manchester; Withington, London.

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Tomorrow is Too Late

Helen Grant Barton

★ Johnny was walking off the sports field with David. He felt good and he wanted to do something really fine. He remembered how his Dad's eyes had lit up when he told about asking a business associate the golden questions. Johnny longed to have this same experience. He looked at David and asked, "Dave, what do you know about the Mormons?" David answered, "I know very little about the Mormons." Johnny felt confident now as he asked, "Would you like to know more?" David looked at him questioningly, "Yes, Johnny, I really would like to know more." Johnny pulled back into his shell. What should he say? What did he really know about this Church he professed to believe in? He walked a little faster, then broke into a run, rather than face an embarrassing situation.

Many times we hear: "I'm afraid my Sunday School teacher will call on me and I won't know the answers" or "I'd like to defend the Church, but I don't know how."

There is an answer for our wonderful young people. At my very first district conference I asked the young (and young in heart) to give me fifteen minutes every single day, to study the four standard works of the Church. After they had read the first three books (not chapters) in the Book of Mormon, they were to write and tell me what it meant to them. It took a good year before this caught on and I was still pushing this idea at every district conference. Finally, the letters started to come. An eight-year-old wrote that it wasn't easy to understand the Book of Mormon, but that she was praying every day before her study time and the Lord was helping her. Families wrote saying what a blessing it was to take this daily fifteen minutes together in study. A young college student wrote saying, "I remember the testimony I gained when three years ago the Elders asked me to read the Book of Mormon. I came across the passage in Alma 32 that talks about testimony and faith growing like a seed planted within you. This is how it was with me ... "

"I see what you mean about reading the first three books and I am thrilled by the complexity of the interlocking history found in the larger plates. I have tried to back-check the various records of events and everything fits so perfectly. It would have taken years to compile such a history even with schooling, let alone without it."

I am grateful to a husband who saw the wisdom of spending a fifteen minute daily study session with his family. Even when we had early seminary classes at 7.30 a.m. for some of the children, our study class was maintained and pushed a little earlier. For years the younger children (of our six) didn't understand the scriptures, but a pattern was established. This pattern has carried on down to our six grandchildren.

Start today. Tomorrow may be too late.

The Feeling of a Testimony

Sister Margaret Park
East Kilbride Branch, Glasgow

★ To an investigator of the church it sounds very strange to hear someone bear a testimony. I know it did for me. To hear someone say they know the church is true and Joseph Smith was a Prophet seems odd and somehow meaningless. Only when one begins to feel one's own testimony does one understand. A testimony of the gospel can sometimes be a very difficult thing to achieve and it comes to all of us in very different ways. People have often remarked to me of my strong testimony of the gospel and yet at times I feel as if I have no testimony to bear at all. I know I would find it very difficult to express my feelings about the church if I were to be asked to bear testimony of them. There are times when I feel that there was no purpose in life at all before I entered the church and there are others when I am sure that I am wasting my time I am sure that everyone must go through these stages at one time.

Someone once remarked to me that if all the people who had been baptised into the church attended the meetings the chapels would be filled. When I asked if they could give an explanation of this they said that those members who fall away lack a strong testimony.

I would agree with this only to a certain extent in that I think that the trouble lies not in lack of testimony but the fact that they are not aware of it.

They do not realise their own faith. Having been very recently baptised I fail to see how anyone being baptised as a Latter-day Saint could do so for any other reason other than a desire to enter the church. I know that at times I have doubts about the church but at such times I have the strength of my husband's convictions to carry me on. And possibly there are times when he depends on me for strength though I am not aware of it. In my opinion LDS who have been so for some time should try occasionally to look back on their own beginnings in the church and try to remember their own difficulties after baptism. I am fully aware of the trials involved for I am going through them at present. This is the time when the fellowship, love and understanding of those established in the church is most needed. I am sure that if all the members of branches made it their business to become involved with new members and help them over their difficulties the active memberships would double. Another thing sometimes forgotten is that often new members are striving to keep commandments which they have never lived before. It is on this aspect that the church members should leave nothing to be desired, for there is nothing more discouraging than to see an established member who does not live up to the standards of a LDS. If all are not living their commandments to the full, it becomes so much easier for a new convert to fall by the wayside. When I speak of commandments I speak not only of the Word of Wisdom, etc. but of the commandments which I consider to be of prime importance. Those of love, humility and charity. How much easier it is to tithe than to befriend a total stranger one may not even like at first glance. I say to all who may read this, please extend love and friendship to all you meet and if you should meet someone who has a very weak testimony, fellowship them and strengthen their testimony and how much greater you will be blessed for it. I know how grateful those persons will be for I myself am one of them. And how much greater would our church be if we could live up to the testimonies that we bear.

The Puzzle Which Went Together

★ I first went to the Mormon Church in 1924, when David O. Mckay was the British Mission President. My mother had become very interested in the LDS through a friend but my father, who was a librarian and a local Baptist preacher, said, "No, I will not have a Mormon in my house. It would be more than my job is worth."

However, he found out that I had been with mother to their meetings. "You are not to go to this Mormon Church. I forbid you to go," he said. But my soldier husband became much interested and said I could please myself. Unfortunately, he died two days later when my daughter Pat was 20 months old, early in 1924.

I was not interested, at all, when my father issued his orders, but now I wanted to know more. I went to the chapel and felt that nothing could keep me away. I went to Mutual, as it was then called, and then I was asked to play for the singing occasionally. Eventually I also went to both Sunday School and Sacrament meetings.

Seven months after the death of my husband, I had a request from the army asking me if they could pay for the funeral costs. I replied and they sent me money. This enabled me to buy a push chair for my little daughter, Pat and I took her along to the Church services.

During my contact with the church the Elders were not allowed to preach the gospel in my father's house where I was now living. Selvoy R. Boyer was the District President and when he and a companion came to see me they pretended it was a social visit. Saying nothing at home, I handed my name for baptism. It was announced one Sunday that this baptism would take place on Sunday, 6th September, 1925. Pat was now 3 years old. Sister Gladys went along with us. It was a keen frost that morning and decidedly chilly. The baptism took place in an open air swimming pool at Eastwood, Notts. and chilly or not, we all took our turn.

Then began a chapter of further tribulation. My mother died five days later and just 24 days after the baptism, I tripped and fell down a flight of stairs. I had been working from 8 a.m. to 8 p.m. and was very tired. The next day I couldn't move so my sister sent for the doctor, who said I had serious injuries and there was very little anyone could do.

Sister Gladys was going home from a Mutual meeting later the same evening and had a strong feeling that she should call in to see me, but dismissed it. The feeling persisted, so she hurried to our house, and ascertained the extent of my injuries. She then said, "I'm fetching the Elders."

There was only one at their Lodge, but he came straight along. All I remember was a peculiar sense of warmth in the room. I slept all through the night, and by the time the doctor came the next morning I was sitting up in bed.

"I did not expect to see you alive this morning," he said, and in that moment I knew what the power of the Priesthood really meant.

At the Spring Conference in 1926, the blind organist said to me, "I shall not be able to be at the conference next Sunday, but I would like you to play. They are singing, 'Let Zion in her Beauty Rise.' It will have to be transposed to a lower key." "But I don't even know it," I said, "And I can't

transpose." "Oh, that's all right," she said, "You will!"

She sat down and played the music, then she transposed it to B flat, and said, "Now you play it." When I made a mistake, she placed my fingers on the right notes. I played it until she was quite satisfied, then I realised I had been given a marvellous gift. I soon realised too that I could transpose any hymn.

Shortly after this the Sunday School Superintendent who was also blind asked if I would take the adult class. That first Sunday there were 34 of the priesthood there, and I knew I would have to know what I was talking about, so I set to and studied hard.

My father was told of my connections with the church and was so furious he said, "I will not have a Mormon in my house. You can get somewhere else to live." I tried to do this but failed, for a woman on her own with a child is always regarded as being "difficult" by landlords. However, thinking it might be a lot of hot air, and that my father would get over it, I carried on, going to work, making clothes for my daughter and preparing my lessons. Then one day my father again called me into his office and said, "If you will give up this church, I will keep Pat and you for life." It was the greatest temptation I'd ever had in my life. Then I knew the gospel was true. I looked at him and said, "No, I could not do that," and this in spite of my thoughts of no more financial worry.

Soon my father decided to get married again and when she moved in to my father's house it became obvious that I had to leave. This was in 1926. Hearing of my plight Sister Robinson who had two rooms in her house, offered them to me and I accepted with gratitude. As my small pieces of furniture were put on to a horse-drawn dray—which was all I could afford—my father stood and watched. As it moved away from his beautiful modern house he said only, "Good morning," as I took my daughter's hand and left

for the last time.

In my town of Nottingham Sister Talmadge organised a Beehive class, this and another in the North were the first in the British Isles. I became "Bee Keeper" and was threatened with tar and feathers by the local newspaper correspondents. Nevertheless we had a marvellous time.

Personally, I had a lot to be thankful for. We had a bed to sleep on and a roof over our heads, but the missionaries had been talking about how my father had treated us and that even though Pat was small, it had made no difference to him or his new wife. President John A. Widtsoe heard about it. He was the European Mission President at this time. He came in to Sunday School one Sunday, and asked, "Have you any other relations in England?" I answered, "Yes, in Newport, near Cardiff." President Widtsoe said, "If you ask them if you can live with them, they will say 'yes' for the Lord has a job for you to do there." I looked at him, and wondered if I was hearing all right. After all the upheaval since my husband had died, I felt a little reticent and said, "I will think about it." My Roman Catholic relatives were my brother and his wife, Mary. Her mother was living with them.

Then Pat became ill, and the doctor advised a move. This prompted me to ask my brother if we could live with them and in January 1930 I packed up everything and prepared to go.

On the Friday night my sister came to say goodbye and put £6 in my hand. Never had I done so much before in such a short time, and I remembered that President Widtsoe had prophesied that I would have every requirement met for accommodation, money and employment. All came true.

We went to church at Cardiff, but this was not where we had to be, I was sure, so we went to another branch. When this branch President had given out the notices at sacrament meeting he said, "Brothers and Sister, I have prayed for two years for someone to play our piano, and He sent her today." Then I knew why all that upheaval. After we arrived in the Welsh District, Elder Evan Arthur tracked Merthyr Tydfil and decided to have a conference in the Miners' Hall. I was now the district organist and after the morning session, Elder Arthur said to me, "I want you to play 'Cum Rhondda' this evening." Not knowing what he meant, I said, "Have you the music?" He answered, "No, but I will hum it to you." He started and I endeavoured to play to his humming. He went on until I could play it. Then he said, "there will be a male voice choir here, and many of the congregation will be singing in Welsh in the evening."

The people poured into that hall which held 1,000 and every seat was taken. A policeman parked himself in the doorway. When Cum Rhondda was announced, I played the opening bars and 1,000 people rose to their feet. Many of them sang, "Guide Us, Oh Thou Great Jehovah" in Welsh. Never have I heard people sing like that in my life. The policeman went out. He knew he was not needed. I have never forgotten how to play Cum Rhondda without music. This proves if the Lord wants us to do something for Him, He will show us how to do it.

World War II we went back to Nottingham. As there were no men in the branch, the branch President, who was the blind Sunday School superintendent in 1925, put me in as branch clerk. Out of all the positions I have held in the church, I liked this the best. I have been drama teacher, elocution and public speaking teacher in MIA, Sunday School teacher, district organist over 36 years and branch organist, up to October 1st 1966, for 41 years. In February 1957, I had a heart attack while playing the piano in Sunday

School. When Pat eventually got me home, the doctor who came said, "You are not getting over this." I had been administered to, so I said, "That's what you think!" When I contracted gastro enterestis in November 1963, I was administered to before I was taken to the hospital, unconscious. Somehow the medicines were mixed up that had been prescribed for me. This caused all the steroids to get mixed up in my body. In two days I lost the use of my right fingers and thumb, which could have been very much worse. Seventeen years before this happened, President Alma Sonne said to me, "Sister, while you play for the Lord, you will always play." In March 1964, I sat down on the organ seat, opened the organ with my left hand, pulled out the stops left handed too, put my useless, right fingers on the keys, and they played. Another promise was fulfilled 17 years later. When I was taken ill this last time, thrombosis and pneumonia, caused by my arteries becoming fragile, took place. This was caused by my having rheumatoid arthritis for twenty-six years. One artery broke down in my brain. My doctor said that by all the medical science, he knew I should have died. President Barton administered to me and promised that I should live. I was very seriously ill from the third week in October until the first week in December. I did not know anyone but I was miraculously cured of this. My daughter, Pat, did everything for me, with help of two daily nurses. When President Barton administered to me, the Lord through the power of the holy priesthood repaired that broken artery so that I was able to think and speak sensibly, and be normal again. He said to me, "The Lord has restored you, to write for Him." This is what I am now endeavouring to do with His help. Yes, it is by a miracle, I am alive. Like one sister said, "That comes of being a Mormon, and keeping the 'Word of Wisdom'." It gives the Lord a chance to work a miracle if one is needed. The Lord inspired me to write three MIA songs, "Follow the Truth," "Blessed Assurance," "Onward Ye Royal Army," 'Stand up for Jesus," "Come Follow Me," and "England" (not in print yet).

As Apostle Widtsoe said, "Everything you need, the Lord will bless you with." That promise has been fulfilled definitely. I know this gospel is true, that Jesus Christ is the Son of God and that Joseph Smith was foreordained to restore this gospel to the earth as a prophet.

I was 30 years old when I joined this Church on September 6th, 1925. I am now 72 years old.

ELSIE McCREE VALE

The Constant Testing

Continued from page 18

God had a work to perform, and it did not depend upon the life of one or two individuals. It was His work, His kingdom, His Church, His plan of salvation, and He, by His own wisdom and His own mighty hand bore it off.

These were the facts, and these continue to be the facts; and all that the Latter-day Saints have to do is to live within the confines of God's holy law and up to their privileges. Are we doing so? Are we walking in accordance with these principles? Let us ask ourselves these questions, and if any of us are remiss, let us immediately commence to reform, humble ourselves before God, and be ready to sacrifice ourselves and all we have, if necessary, for the building up and redemption of Zion and for our salvation. —George A. Smith, **Journal of Discourses,** Vol. 13. pp. 347-348.

BAA Tournament

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Discus, boys 18 and over: Allan, Scottish; Addams, Hyde Park; R. G. Smith, Worcester.

Long jump, girls 12-14: Tate, SW; Lenton, CB; Easton, Glasgow.

High jump, girls 12-14: Lenton, Leicester Stake; Easton, Scottish; Bailey, Bristol.

High jump, girls 15-17: Willis, Bristol; Jones, Manchester.

Mens Basketball, 1st zone 7 S.W. British; 2nd zone 2 Central British; joint 3rd zone 3 Manchester Stake, zone 5 Glasgow Stake.

Girls Basketball, 1st zone 7 Bristol; 2nd zone 5 Glasgow Stake; joint 3rd zone 4 Sunderland Stake, zone 3 Manchester Stake.

5 a-side Football, 16 and over, 1st Northampton zone 2; 2nd Plymouth zone 7.

5 a-side Football 12-15, 1st Easterhouse zone 5; 2nd Norwich zone 1; 3rd Bristol zone 7.

Volleyball, 1st Stockport zone 3; 2nd Drunchapel zone 5; 3rd Bristol zone 7.

Table Tennis, Ladies singles, 1st Sister Hendon zone 1; 2nd Sister J. Hughes zone 3; 3rd Sister B. Moyle zone 7. Ladies doubles, 1st Sister Cannon and Sister McCrae zone 5; 2nd Sister Weightman and Sister Bowles zone 3; joint 3rd Sister Davies and L. Lenton zone 7, Sister B. West and Sister Cheek zone 7. Mens singles. 1st Bro. Prestridge zone 7; 2nd Bro. E. Adams zone 1; 3rd Bro. M. Hughes zone 3. Mens Doubles, 1st Bro. Prestridge and Bro. Wigglesworth zone 7; 2nd Bro. Cameron & Bro. Boyle zone 5; 3rd Bro. Weightman and Bro. Evans zone 3. Mixed doubles, joint 1st Bro. Cameron and Sister Cannon zone 5, Bro. and Sister B. West zone 7; joint 2nd Bro. and Sister Hughes zone 3, Bro. and Sister Hendon zone 1.

PLAY DAY WINNERS

★ Gloucester district primary play day winners of the fancy dress competition. 1st Michael Harris, A Gentleman Ladybird; 2nd Judith Mason, The Fairy Liquid; 3rd Elaine Harris, A Russian Dancer; 4th The Webster Children, Pioneers.

YOUTH-PRINCIPLES

Continued from page 14

parents to develop within their children certain spiritual values such as humility, repentance, a feeling of responsibility, and love for their fellow men. The example of parents, undoubtedly, imposes the greatest influence upon their children. This influence must be for good if parents are to be successful.

First Counsellor In Stake Leaves For Winnipeg, Can.

★ President George Watson, 1st counsellor to Stake President F. W. Oates, recently left for Winnipeg, Canada, with his wife and family. They were a much-loved family throughout the Stake, but will be especially missed by the members of the Billingham Ward, where Chloe Watson was Relief Society President for three years.

Billingham Ward has also said goodbye to their building Supervisor, Udell Smith and his family, who recently returned to their home in Bountiful, Utah. The Smith family spent three years in this country, while Brother Smith worked on chapels in Johnstone, Wigan and Billingham.

While his wife Avis gave the Spiritual Living lesson in Relief Society, he also taught the Gospel Doctrine class in Sunday School, Cindy was YWMIA Secretary, and Brent the Ward Millennial Star representative. Seven-year-old Holly and baby Jared were too young to hold positions but they certainly endeared themselves to everyone in the ward.

President George Watson

Ashton-Oldham Ward Events Highlighted By Sports Day

★ Ashton/Oldham Ward spent a busy and varied month of activities in July, starting with their winning of the Stake Sports final with 116 points, their nearest rival being Manchester Ward with 97 points. This was followed by another success at the Music Festival, when the John Whiteley family won the family Group section, and age group solo awards were carried off by Brian Asworth, Betty Oswald, Mavis Bickerdike and Margaret Gartside. The Ward also provided the winning Sacred Quartet consisting of Peggy Laister, Molly Ticehurst, Betty Oswald and Margaret Gartside.

Fast Sunday on July 2nd proved to be one of those rare sunny days, and the Bishopric immediately proposed and the members enthusiastically accepted the suggestion that everyone took sandwiches and go to nearby Dove Stones Reservoir at 5 p.m. to be together in an atmosphere of peace and quiet, surrounded by the works of God and man. More than 60 members arrived by bus or car, and George Holden and his 9 year old son Russell, walked the 6 miles from their home over the tops of the hills to the meeting place. Whilst there 18 year old Elizabeth Connor was interviewed by the Bishop and District

Leader and found ready for baptism, having finally received permission from her Catholic parents, after attending L.D.S. meetings for 3 years. It was a beautiful meeting and about 3 hours were spent together in spiritual, friendly association before the saints dispersed to their homes.

The next event on the 14th was a great disappointment for despite preparations by all the auxiliaries, adverts in local papers, and personal invitations only one non-member braved the heavy rain to attend the Ward's Open Night. It is doubtful if this would ever have been reported were it not for the fact that the person's name was none other than Joseph Smith!

We are happy to say though, that the Garden Party on Aug. 5th was a great success and attracted over 200 people, mainly non-members. Many of them attended because of excellent publicity efforts of Jacqueline Sayers with posters and adverts and Julian Leah and John Barber going round the town with a public address system mounted on a car, inviting everyone within earshot to attend.

Highlights of the fete came when Margaret Holden's makeshift equipment for a barbecue went up in flames and had to be doused with water before it could be used to provide hot dogs and hamburgers, and Bishop Preston and his 2nd counsellor William Standring being used as targets for water-filled balloons.

There were plenty of helpers and plenty of stalls and side shows, the main motive for the Fete was to provide opportunties for working together with love, friendship and co-operation, no one expected that they would make any money by their efforts, so everyone was thrilled to learn that approximately £30 had been raised for the Ward Budget.

Betty Gardner of West Hartlepool Ward, after winning a beauty contest at Grayfields. (News item was reported last month.)

★ Carol Kraus of Middlesborough Ward has passed her final examination in Manchester and is now a fully qualified physiotherapist and is working in a Worcester hospital. Congratulations Carol.

Middlesborough Ward took advantage of the August holiday period and spent their mutual evenings in the new Billingham Sport Forum, ice skating. Although bruised, they all agreed that the fun was worth the pain.

More bruises were sustained at the ward Jumble Sale, which raised £23 for the Building Fund.

Jumble sales seem to be the latest thing in this Stake. Gateshead also held one and they were successful in clearing £11 0s. 3d. for their Building Fund.

Rain Didn't Halt Fun At Nottingham Barbeque

★ A weird assortment of Tramps and Trampesses gathered in the Cultural hall at Nottingham on Aug. 8th for a King sized supper of Hot Dogs, Beefburgers, chicken and pancakes. Richard Burton proved an admirable chef, ably assisted by Jim and Carol Gascoyne and Helen Bourne.

There were a few square dances and musical items from a guest folk group, plus some comedy turns and community singing to end the evening. This activity had been planned as a Barbeque but someone forgot to consult the weather man and consequently it poured with rain, but they still had fun indoors.

Rain features a great deal in this month's reports, and it was a very wet but happy coach load of saints who travelled from Alton Towers back to their homes in Walsall on Aug. 12th after their branch outing. The weather had not dampened their enjoyment of the gardens or the fun fair.

Varied and beautiful buttonholes adorned the forms of all those who attended the Walsall M.I.A.'s Buttonhole Dance on Aug. 4th and Joyce Shepherd won a prize for the best one. Dancing was to records and there was a special punch and refreshments prepared for the interval.

5,000 pamphlets were distributed advertising a Missionary Evening at the Branch, following the B.B.C.2. film "Mormon Invasion of Britain." The hall was crowded with non-members and after showing the Film "Man's Search for Happiness" a spirited question and answer panel discussion ensued, with President and Sister George I. Cannon of the Central British Mission, and Elder Fourie, the missionary District leader providing the answers.

Redcar Holds Sports Day

★ Redcar Branch held their first ever Primary Sports day on Wednesday, August 9. The events were organised under the direction of Vera Brown and were thoroughly enjoyed by all. The individual champion for girls was four-year-old Tracy Brown, and the boys' championship was shared by Malcolm Denton aged 9, and Gary Brown aged 6.

The prizes were kindly donated by Brother and Sister Thomas Denton and consolation prizes were given by Sister Pickersgill. Despite the gloomy weather the children provided their own sunshine.

On July 15 Hartlepool Ward held their dance of the month and the theme was Freedom. The hall was decorated in red, white and blue and flags of many nations. On stage were two silver cannons complete with cannon balls, and in the centre stood a knight in shining armour.

A white elephant stall arranged by YMMIA Supt. John Butcher provided a great deal of entertainment when the goods were auctioned. There was a variety of articles ranging from small ornaments to a television set and a fur coat. Auctioneer John Davidson did a good job and as a result the MIA funds received quite a boost.

The Ward held an open night on July 28th, to which the people of the town were invited.

BYU International Folk Dancers

WIN THE HEARTS OF HUNDRE

★ In Birmingham Town Hall on August 2 a large audience stood to acclaim the Brigham Young University International Folk Dancers at the end of their inspiring two-hour performance.

The dance team the week previous were stars of a six-day folk dance festival held in Redcar.

Most everywhere they went they were met by the Lord Mayor, entertained at receptions, taken to lunch, and one afternoon were featured on the BBC and ATV programmes, "Midlands Today" and ATV's "Today." It was estimated the dancers were seen by ten million. The BBC reported many calls from viewers asking for more of these dances.

The press gave very good coverage of the shows in the Midlands, with pictures and special reports in the Birmingham Post and other local papers.

The dancers had already toured Portugal, Spain, France, Scandinavia, Ireland and Scotland. Displaying a high standard of dancing with the highest standards of modesty they held their audience captive at Redcar. Members of the dancing party were guests of residents in the town. Their visit stimulated Sacrament Meeting attend-

EDS IN GREAT BRITAIN TOUR

ance.

Probably most impressive of the dances was the snake dance performed by Ken Larsen who is majoring in zoology at the BYU. This dance always brings screams from the audience as a live snake slithers over the stage and is tossed about to the steady drum beats. This and Ken's hoops dance brought added curtain calls. In his hoops dance 22 hoops were laid out on the floor and with stamps and steps, still to the repetitive drum beats, Ken wove them around himself until he was encased in hoops.

The spirited folk dancers presented the American dance in quadrilles and round dances of the early pioneer time.

Although none of the girls had done missionary work, all but two of the boys had been missionaries and their example of clean living brought many a compliment.

At the functions the visiting Americans were served orange juice. The Lord Mayor of Birmingham, Alderman James S. Meadows, was presented with an Indian war feather by Ken Larsen, who explained this was the highest honour to an Indian. The Lord Mayor commented how very impressed he

was by the smiles and happiness of the dancers and how much their enjoyment was transmitted to the audience. Flowers were presented to the Lady Mayoress and to the director of the dancers, Mrs. Mary Bee Jensen of Sandy, Utah.

The Lord Mayor entertained the 24 dancers at a reception in the Council House where he was presented with a carved wooden bowl from Utah. He said the bowl will stand in his private parlour for all to admire. He was impressed by the friendliness and interest of the dancers.

The dancing party visited many places of interest including Stratford-on-Avon where they presented an outdoor performance in the Bancroft Gardens in front of the Memorial Theatre.

Some 500 persons attended the Northampton Chapel Cultural Hall and in the Leicester Stake House Alderman Edward Marston accepted a War Feather. Alderman Marston said it was one of the "happiest" occasions he had attended during many years in civic life.

The Lord Mayor of Coventry met the group and showed the mayoral robes and insignia. The Deputy Mayor and Town Clerk of Warwick accompanied the party to lunch at the Porridge Pot, an old world place built in 1420.

The dancers left England after this visit to end their tour in Ireland. While in England the dancers brought the LDS Church very much to the notice of civic life in the towns they visited. When arranging the civic receptions, President Frank Tennant of Sheldon told those concerned about our Word of Wisdom requirements, and he said that nowhere was there anything more than orange juice provided to drink for civic dignitaries as well as dancers. There was not even any smoking in their presence. Wherever they went there was great courtesy and overwhelming kindness shown to them. The dancers were not only ambassadors of goodwill but were choice representatives of the Church and exhibited all the virtues of Latter-day Saints.

Bangor Youths Build and Enjoy Own Canoe

David Bleakley, Bangor, Co. Down, N. Ireland

★ Bangor is a seaside town, so naturally, the Branch MIA have often considered the possibility of buying or building a boat. Last Autumn when Colin Murray, one of the active members of our small YMMIA showed an interest in owning a canoe, it seemed a good opportunity to build one as an activity project.

Colin saved money he earned on a paper round and by January had enough to buy the kit to make a two-seater PBK22. The garage at our Branch building was transformed into a workshop and soon the packages of timber were replaced by something recognisable as a boat. If the building took too long it would limit our scope of activities, so a goal was set of a two-day river trip at Easter.

By Good Friday work was almost finished. We had even made a trial trip in search of a placid lake which appeared from the map to be a suitable place for instructing novices in the precarious art of canoeing. But plans had to be changed as it turned out to be a reed bed with a small stream running through it.

Easter Monday dawned to the tune of a Westerly gale, heavy rain and a newspaper headline, "COLDEST EASTER FOR YEARS. Holiday hit by winter weather.' We reluctantly delayed departure until the afternoon when the weather improved slightly The "bus" was loaded with Colin's canoe, the Skipper' PBK15, built some

years before, a pile of gear and the three of us. Terry, a recent convert to the Church, had agreed to make up the crew.

Camp was set up beside the river Bann and on a beautiful evening the first canoeing attempt was made up river to Lough Beg within sight of the snow-capped Sperrin Mountains.

Though fully clothed we slept fairly well that night in spite of a blizzard and when the Skipper arrived in the "bus" next morning with the story of a rising tide and leaking airbed, the crew were unimpressed. After visiting the tent, however, Colin remarked, "Half the river runs through here—do you know that?"

With breakfast and gear stowed away and glimpses of sunshine to raise morale, the two canoes and crews set off down river, keeping close to the windward bank to avoid the strong crosswind. Then Bann is a truly magnificent river, wide, deep and tree-lined. It is the outlet to Nough Neagh, Britain's largest lake.

Lunch was eaten near the bridge at Portglenone and we discovered we were not the only madmen when the Tour of the North cycle race passed by! Later the sky became overcast and it began to snow with occasional bursts of sunshine to remind us of our crazy climate. In these conditions with oil-skins, lifejackets and spray covers, we found ourselves fairly comfortable, excepting the feet. When that subject was mentioned Terry managed a grin but said nothing.

We came ashore at Kilrea, 11 miles downstream. That was far enough but our goal was achieved. We had made our trip, the boat went well and three more competent canoeists returned home. There has not been a launching ceremony yet, though such names as "Arctic" and "Frozen Limit" have been suggested, but the owner would not comment.

★ Stuart Hudson and Jenny Dodkins both of Northampton, were married in the Northampton Chapel on July 22nd. The bride was attended by two bridesmaids and a page boy.

EVIL

"Not one among us would purposely and with design nurture in the hearts of our children the seeds of failure and crime. Yet these seeds grow in a lack of faith in God, a rejection of church activity, a neglect of the simple habits which make parents and children a family, and which make a house a home." —Mark E. Petersen

Hilda Geary Marries Norman McRobbie

★ The Wedding of Hilda Geary of Nth. London Ward, and Norman McRobbie who is stationed with the 2nd Battalion Scots Guards in Iserlohm, Germany, took place on July 1st at the Nth. London Chapel.

Bishop Dougald McKeown performed the cermony and the service included a solo by Elder Heartness.

The Bride who wore a short white broiderie anglais dress and a three tiered veil, was given away by her brother Roy of the Crawley Branch, her cousin Geoffrey Willmott acted as best man. She was attended by two small girls dressed in blue and white, a little boy in a Scots Guard tunic, 2 more little girls in the Scottish National dress of the Royal Stuart Clan followed by three bridesmaids dressed in white and pale lemon.

The colourful picture was completed by the Bridgroom wearing his full ceremonial dress with scarlet tunic and black busby. Over 200 guests attended the reception which was held in the Cultural hall.

Lynn Cunningham Now Mrs. Matthews

★ The first wedding in the new Chapel at Newcastle Ward, Sunderland Stake, took place on July 1st between Cora Lynn Cunningham and Gordon William Matthews. The bride was formerly a member of the Crawley Branch. Following the reception in the Cultural Hall, the happy couple left on the 300 mile journey to the London Temple

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ENGAGEMENTS

★ Jill Bleakley from Bangor, Nth. Ireland, to William David Curland from Beverley Hills, California, who is at present serving with the U.S. Air Force in Ipswich, Suffolk. They plan to marry in October.

★ On Aug.5th Sandra Cullen of Newton Aycliffe Ward celebrated her 21st birthday and also her engagement to Allan Hodgson of Bishop Auckland.

WATKINS AND SAY

Judith Say Marries Kenneth Watkins

★ On June 24th Judith Say of Barry, Sth. Wales, and Kenneth Watkins of Coventry, were married in the Cardiff chapel. President John Cox conducted the service. The couple met while both students at the University College of Nth. Wales at Bangor. The Bride who is a teacher has now taken a post at Lowestoft, where her husband works as a reporter.

Curtis Parkes Marriage

★ Shirley Anne Curtis and Terence Herbert Parker both of Lowestoft, were married at the Lowestoft Chapel on July 28th by President Ronald S. Coleby.

Grundy Hopkin Rites

★ Harold Grundy and Janice Hodkin both of Lincoln branch were married on August 26th at the Scunthorpe Chapel.

BIRTHS

★ May 26. — To Barry and Gloria Godbold, Lowestoft Branch British Mission, a daughter Denise Ann.

★ June 11th. — To Alan and Ann Woolnough of Addleston Branch, British South Mission, a daughter Jaqueline Susan.

★ July 22nd. — To Eric and Pauline Thomason of Redditch Branch, Central British Mission, a daughter Lisa Jayne.

★ July 25th. — To June and John Gibbons of Wellington Branch, Central British Mission, a son Warren Jason Brian.

★ July 29th. — To John and Ann Hender, Wirral Branch, North British Misison, a daughter Diane.

★ Aug. 23rd.—To Malcolm and Heather Coombs of Lincoln, Central British Mission, a daughter.

OBITUARIES

★ Francis Hammond of the Grimsby Branch, North British Mission passed away on May 13th 1967. He had been a member of good standing for over 25 years. In spite of the affliction of blindness, he maintained a good spirit and always endeavoured to carry out duties in the Church.

★ The oldest member of the Blackpool Branch, Elizabeth Ann Howarth passed away on July 21st, after much suffering patiently borne. Sister Howarth was born Oct. 14th 1879 and was baptised Dec. 31st 1905. This great lady was a loyal, faithful and active worker in the Church until recent years, when ill health made it difficult for her to attend.

She was active in the Relief Society in the Liverpool area when only the fact that one was a "Mormon" would arouse considerable antagonism from those around. President Herbert Shorrock of the Preston District, her life-long friend, conducted the service. The lovely hymn "Oh my Father" was sung by the Blackpool Branch Singing Mothers at the special request of Sister Howarth.

RELIEF SOCIETY NEWS

Attended Her First Relief Society 1906

DORIS FORRESTER OF BRISTOL

★ The Relief Society has been of great interest to me since childhood. Although too young to become a member my mother took me to Relief Society meetings as early as 1906. At one of these meetings I was given the job of making paper decorations for the Christmas social—I was delighted.

I became a member of Relief Society in 1913 and have worked in various offices including District Counsellor, District and Branch Pianist, District and Branch Chorister, District and Branch Literature Teacher, First and Second Counsellor at different times and Relief Society President for 9 years.

One can obtain wide experience and knowledge from Relief Society and I also learned that one must be prompt and be sure to keep promises. If at any time one is unable to keep a promise the person should be contacted immediately and told the reason.

COLD COMFORT

How can we keep happy and smiling
When everyone's looking so glum
These winter days so cold and dreary
Everyone missing the sun.
Each task is so hard to accomplish
Our chores have become such a bore
Long faces, black looks all around us
No wonder our hearts feel so sore.
If each person smiled at one other
A small ray of sun would appear
And find a chink in the armour
Each one of us seems to wear.
We'd find the sky wasn't so cloudy
The day not so cold as we thought
Our step would be lighter and quicker
For Giving the smile that we Sought.

MAY CAVENEY
Manchester Ward, Manchester Stake

★ This poem is by a Relief Society sister who spends much of her life indoors, often in bed with severe asthma. She is very busy with her hands—crocheting beautifully and knitting.

Her house is a house of order, everything has its place.

She writes poetry and she has the kind of love for her fellow human beings that, despite her own disability, she has taken in a foster child. He is a little coloured boy in whom she has had to build confidence over a long period due to the cruel treatment he received when he was very small.

She has one son of her own who is seventeen years old.

Her husband is not a member of the Church but is as you may guess a very kindly and upright man.

Millennial Star thanks Mrs. Caveney for her poem and on behalf of every reader sends its good wishes and hopes for the future.

J. M. BATES

The Old and The New in Billingham Ward Relief Society

by Ann Ingram
Billingham Ward, Sunderland Stake

★ Billingham Ward, Sunderland Stake, has a thriving Relief Society with active sisters ranging in ages from twenty to eighty-two years. We would like to spotlight two of our sisters, namely, Evelyn Robinson who is seventy-eight years old and Jean Sibley, twenty-nine. Sister Robinson is one of our oldest members in years of service and Sister Sibley one of our newest.

Sister Evelyn Robinson, formerly Evelyn Short, was baptised in 1912 by Elder Cyril Duffin. Elder Duffin helped her to get a job in Durham House at Liverpool, which was the headquarters of the British Mission. She is very proud to have worked for President Hyrum M Smith, British Mission President, and a descendent of the Prophet Joseph Smith. She worked for him from 1913-1916.

Sister Robinson has had many experiences in her years of Church service. She was at Durham House when war broke out and helped to serve meals to all the missionaries who were returning to America. One thing Evelyn will never forget is the time her mother travelled to Liverpool to visit her.

During her stay there, her house back in County Durham was bombed and she would most certainly have been killed if she had been at home. Sister Robinson could write a book about her fifty-five years as a Latter-day Saint.

In that time she has served as Welfare chairman, Genealogy chairman, Relief Society president six times, and has also held positions on the District Relief Society Board. She has a seemingly endless supply of energy and is always doing something for the Church. At present she serves as Work Leader in the Relief Society and in her spare time she crochets collars

which are sold in a local shop. The funds are used to aid our Church Building Fund.

Sister Jean Sibley was baptised on December 30, 1966. In the short time since then, she has proved herself to be a very useful member of the Church. Although her husband did not join when Jean did, he was baptised four months later. Both of them are gold-medallist ballroom dancers and Jean also has her first gold bar. Her husband forsook dancing for karate and is now quite an expert. Jean still loves to dance and is YWMIA dance director in the ward.

Her great talent lies in her nimble fingers. She can produce a beautiful toy out of scraps of material. This has been a hobby of hers for some time, and now she has enthused everyone into making toys. The ward is always looking for new ideas to bring in the money and these toys are doing it. Many thanks to Sister Sibley.

NORWICH DISTRICT RELIEF SOCIETY

★ Sister Christine Coleby served as Relief Society President for the Norwich Relief Society from May 1964 until April 1967. She has had a great deal of experience in the Church since she joined in 1947.

She attended Relief Society regularly with her mother until October 1952 when they emigrated to Salt Lake City where they lived for six months in the Ensign Ward. During this time she attended Relief Society, was a Visiting Teacher and also helped with the workday lunches.

In May 1953 they moved to Bryan Ward where they attended Relief Society and Sister Coleby became a Visiting Teacher and was called to be an Education Counsellor. In August 1955 she was released for health reasons. In 1955 she sang in the Salt Lake Tabernacle with the Sugar House Stake Singing Mothers. After this she was called to be visiting Teacher Message Leader for the winter 1956-57 and during this time also taught in Primary.

For the next few years she worked as MIA and Primary Leader and teacher. They moved to Edgehill Ward for two years but then returned to Bryan Ward and during the winter

CHRISTINE COLEBY

1961-2 she taught literature and later theology in Relief Society and continued being a Visiting Teacher.

In April 1963 they returned to Lowestoft, England, where Sister Coleby worked in Primary for a while and in the autumn she was called as Work Counsellor in the Branch Relief Society until May 1964 when she became District Relief Society President.

MANCHESTER STAKE RELIEF SOCIETY

★ The Rochdale Ward does a great deal of compassionate service and no-one who is sick in this Ward is left without a visit or a letter. The following letter was written to the Sisters of Rochdale Ward from Sister Gwen Wharton, who has been a member of the Church only a short period.

"My Dear Friends, I want to write a few lines to all of you to express my love, my appreciation and my gratitude for your kindness and your practical application of the Gospel to me and my husband.

You have written to me, phoned me, visited me, worked for me and prayed for me and I know that if the people in this world did as you have, then indeed it would be heaven on earth.

When my family and friends hear of your work it stands as a practical testimony to our Church, they do listen and perhaps some day your example may be remembered and they will turn to our Father and His Son.

I thank you all, my dear sisters in the Gospel."

FAITH

"It is the doing of the things that Christ did that is going to save us. A faith that does not lead men to do as Christ did, and as he taught that men should do, is a dead faith."

—President George F. Richards

RONALD WANNERLUND

★ Ronald Wannerlund, a visitor from Stockholm, Sweden, has been attending services at the High Wycombe Branch in Buckinghamshire during the summer. He came to England to work and to improve his English, having studied the English language six years.

Ronald has been a member of the Church since his eighth year. He has frequent contact with the missionaries and served with them for two weeks prior to coming to England. He said this experience was "hard but wonderful."

He spoke of the "Fest-e-Nord," the Church youth conference he attended in Copenhagen, where a school was used as a hostel. The sports, dancing and drama events were impressive and enjoyed by Ronald.

Ronald graduates next year from high school when he will enter the military service for a year. He hopes to fulfill a mission and then attend Brigham Young University.

Energetic and ambitious, we wish our young friend from the north, well.

Ronald would like an English pen-pal. His home address is:

Torsbygatan 25,
Farsta, Stockholm,
Sweden.

It All Started At The Cookery Classes

SISTER EUNICE HOPKINSON
Bradford Branch

★ We were fairly content as families go; there was love for one another but we lacked the unity that a family with a direction and purpose life would have. Further along the road lived the "Rawsons." They were rather "special" people, we didn't know why but we decided to find out.

Mrs. Rawson and I began going to cookery classes once a week. Maybe my cooking didn't improve but I certainly learned an awful lot about "Mormons."

Whilst visiting Mrs. Rawson a few weeks later two young Elders arrived. Bishop Rawson said, "Don't go, Eunice, I think you'll find our conversation interesting." I believe he knew then that for me this would be the beginning of my walk on the "straight and narrow road."

My husband believed neither in God nor in the "hereafter" and the only time the Bible came out of the cupboard was for reference for a crossword puzzle clue. How was I going to tell him that the following week two Americans were coming to Bishop Rawson's house to show us a film about religion? Well, Brian enjoyed the film as much as I did and the Elders began to teach us regularly. We knew then what we were lacking. Every time those missionaries came through the door they brought with them a wonderful feeling of peace and security. This was soon to stay with us for good.

At this time I was smoking twenty cigarettes a day but I suddenly stopped and with the Lord's help have never wanted to smoke again. How good it was to run upstairs without puffing and blowing; to sing to the end of a line of a hymn and not have to stop for breath in the middle of it. People who we've known for years have stopped me to say how "bonny" I look, they didn't know that this Gospel brings with it the "good looks" of clean living.

To my way of thinking our greatest blessing is the Sabbath Day. That's the day when other people stay in bed until lunch time, eat Yorkshire puddings and then go out to visit their relations for tea. This is the day when we can go out to Sunday School and find that we are not only a family of four, but part of a huge loving family of thousands. It doesn't matter to them that we have our faults, they love us and help us more because of it.

It would not be too much for me if every day was a Sunday, I need the sacrament to keep me to my covenant. Jesus said, "Take my yoke upon you, for my yoke is easy and my burden is light." How true this has been for us. How can people like us say that tithing is a difficult law to keep when every week in our home we see the miracle of the five loaves and two fishes happening for us? Our food goes further, the fuel lasts longer, the children's clothes don't need to be replaced so often.

When Easter comes round again we will have been Mormons for a year. My husband and I and our eldest son Christopher were baptised on Good

Friday. Almost two thousand years after the crucifixion we were reaping the benefits of our Lord's suffering by entering the waters of baptism.

Each day brings the chance for us to overcome another of our faults and we know with prayer and His help we can feel like giants. John H. Thompson wrote "I believe in God because I have applied the test on my own behalf, I have been obedient and I know it is good."

This true gospel of Jesus Christ is now my life and it is with gratitude that I do any work my Bishop asks me to, for I know that all my blessings come to me because I am a member of this Church. For me Jesus lives and I say these things in His name.

A SKETCH OF MY LIFE

MILDRED R. HARDY

★ It was a cold snowy day in December 1914. My father came to school in a bob sleigh with straw and warm bricks and blankets in the bottom to keep us warm and took me about three miles to my great grandfather's home to be baptised. My patriarchal grandfather, was quite insistent that all his family should be baptised on their 8th birthday.

I was baptised in a large wooden watering trough and was glad that my grandfather chose a shorter baptismal prayer than usual. They wrapped me in a blanket and carried me into the big old kitchen where they confirmed me before I was dressed.

I was one of six children. As early as I can remember my parents took us to church and we were taught the principles of the gospel. My husband, Harvey B. Hardy, and I have a son and a daughter who are working energetically in their ward at home, together with their companions. Our nine grandchildren enjoy attending the meetings and take an active part.

I have worked consistently in the church since I was sixteen years old, as a Sunday School teacher and a teacher in Relief Society. I have been a counsellor to four different Relief Society presidents and for a while acted as secretary. I have also been president of YWMIA, taught Junior Genealogy and the Inservice lesson in Primary, served as Stake Chairman of LDS Girls, been on the Sunday School stake board and was stake missionary for four years. I then became Relief Society president.

Since my husband and I came to England on September 28th 1965, I have been a counsellor to both the Relief Society and YWMIA presidents. I have tried to help strengthen both members and contacts of the Newcastle Branch by trying to show them that there is no better way of life than in serving God and man.

Sister Ditty Has Seen Church Grow In Ireland Since 1918

SISTER ELLEN DITTY

Second-Miler of the Cavehill Branch of the Irish Mission

★ Sister Ellen Ditty, born June 30th, 1909, was baptised into the Church July 21, 1918, and has experienced all the pangs of the slow growth of the church in Ireland, which was heavily persecuted at first. She saw the Church climb in strength and numbers and then be slowed down by two world wars. The great depression made proselyting missionaries and therefore conversions very few but the Church in Ireland continued to grow and Sister Ditty knew that one day there would be a lovely chapel where she could attend her Church. This was her fondest dream!

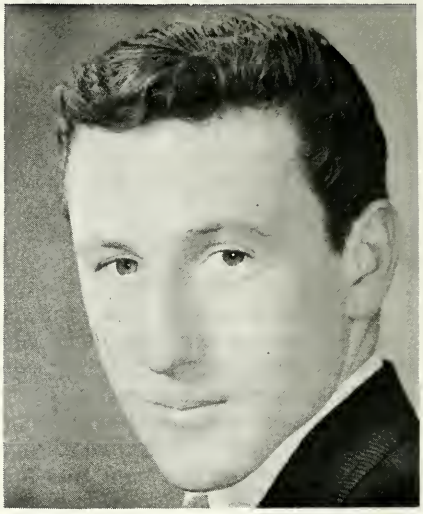
In 1962 the Cavehill Branch was organised and Sister Ditty became a member. She decided that if ever a chapel was to be built in her branch she would contribute as much as she could to the building fund and work at every conceivable scheme to see the chapel dedicated to the Lord.

In July 1963 the Cavehill Branch ground-breaking ceremony was held. Sister Ditty faithfully supported the building fund with her weekly contributions and organised various projects to make more money, which included collecting money on as many empty mineral bottles as she and her friends could acquire and selling socks which she knitted herself. The women she worked with became very interested in her various activities for the build-fund and helped supply her with the materials needed for her many projects. She even sold an extra family grave for a few pounds — she was really in the buying and selling business.

When the chapel was completed and officially opened in February 1966, Sister Ditty continued working on her projects for the building fund. She was determined that her dreams would be fulfilled and the building dedicated. When President Tolland L. Jaussi, President of the Irish Mission, announced that the chapel, through persistent efforts of the branch presidency and other faithful saints, was clear of debt and would be dedicated, she had accumulated the sum of £250. This money which Sister Ditty had so carefully managed to save will buy the Cavehill Branch an organ and other much needed and appreciated supplies.

Architectural Student Finds Time For Church

By Mary Pochin.



★ Roger Beardsmore of Nottingham Ward, Leicester Stake, attends Nottingham University and is very involved with study for his five year architectural course. He finds, however, that he still has time to do church work. He is at present a stake missionary, stake missionary supervisor, first counsellor in the stake mission presidency as well as a home teacher and a teacher in Sunday School. He believes that if you do the thing you are called to do, everything else will fit in. He is sure, however, that the Lord only helps you if you help yourself. As an example of this he mentioned a design project that is part of his university course. He was so busy with church work and his job which gives him practical experience in architecture, that he didn't seem to find time to do this project. Then, he was asked to design a sailing club centre at work and this assignment was just right for his university project as well. He believes that the Lord touches the hearts of people to help you if you are earnestly striving to do your best.

Robert has completed three of his five years' course at the university. He has gained Part I of the Diploma of Architecture and after his present year of professional training in an architectural office, he is going back to university for his final two years to finish the diploma. He hopes to take a further diploma in Town and Country Planning.

David also hopes to work towards his LRAM—is a fine violinist having played for ten years. He came second at the All British MIA convention at Pontins in the music performance contest. His experiences have taught him that God presents the opportunities, but it is up to you to develop from them.

FREEDOM IN BONDAGE

★ Just as following wrong alternatives restricts free agency and leads to slavery, so pursuing correct alternatives widens the scope of one's agency and leads to perfect liberty. As a matter of fact, one may, by this process, obtain freedom of the soul while at the same time being denied political, economic and personal liberty.

—Marion G. Romney

Study Periods Help Build Testimonies

Helen Grant Barton

★ Do you miss golden opportunities to preach the Gospel? Do you keep silent when a question is asked because you are uncertain of the answer? Are you afraid to tell others about the Church because you don't know enough about it?

Many of us feel this way. We hesitate to even raise our hand in Sunday school. There are times when we would like to defend the Church, but we don't know how.

There is a way to become secure in your knowledge of the gospel. It is through study, consistent study each day.

At my very first district conference I asked the young (and young in heart) to give fifteen minutes every day to study the four standard works of the Church. After they had read the first three books (not chapters) in the Book of Mormon, they were to write and tell me what it meant to them.

It took a year before this caught on and I was still pushing this idea at every district conference. Finally, the letters started to come.

An eight-year-old wrote that it wasn't easy to understand the Book of Mormon, but that she was praying every day before her study time and the Lord was helping her. Families wrote saying what a blessing it was

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Bristol Has Excellent Organist and Chorister

★ Bristol, Branch 3, is particularly fortunate in having Harry Harrop as their branch organist. He is a convert to the church, an international Welsh Eisteddfod Piano Contest winner and is described by President Ray H. Barton as "an outstanding musician in the Bristol area." The President has also described Harry in the following terms: "Brother Harrop has made a fine contribution to the music in this area, and his efforts are appreciated and valued by the church. Harry is at present preparing to present a series of organ concerts in the Bristol District Centre. Perhaps we shall be able to read about these in a later edition of Millennial Star.

REPENTANCE

"Youth will not hearken to a sinning man crying repentance."

—President J. Reuben Clark, Jr.

Girls, Leaders Rough It At Pioneers Camp In New Forest

★ On Friday evening, August 25, 26 young women and leaders from the London Stake and British South Mission gathered round the final campfire of their week's Pioneer Camp in the New Forest. They enjoyed a pioneer supper of venison stew, rolls and melon; then each unit of girls enacted a scene from pioneer history — the writing of "Come, Come Ye Saints"; trading at Fort Laramie; entering the Salt Lake Valley; and the miracle of the sea gulls. Sitting in pioneer costume round a blazing campfire with the starry sky above, and the open countryside around, it was not difficult to go back 120 years to the time of the early pioneers.

The camp was a pioneer camp in more senses than one. It was the first time either of the leaders, Anne Rudd, YW President of the British South Mission, and Pauline Doggett, YW President of the London Stake, had organised a full week's camp under canvas. Until the Campcrafter programme in Britain in 1964 neither of them had any knowledge of camping skills. Both have learned all they know in qualifying for all four evels of this programme.

A workshop was held in June this year to train selected young women as camp counsellors. Unfortunately, before the date of the camp, all four counsellors chosen to lead the units of girls had had to cancel their bookings, leaving much of the programme unprepared at the last minute; but this did not affect the success of the camp, because with the help of Pamela Peake and Teresa Gulliford of the London

Stake, and Jan Child of the British South Mission, the full programme was put on as planned.

The girls enjoyed nature rambles, an early bird walk, a moonlight hike, games and potted sports, learning campcrafter skills such as knots and lashing, fire-building and cooking, crafts and first aid, and nightly campfire programmes. On the Wednesday they all went on an all-day hike to the local beauty spot of Bucklers Hard, where they could swim in the Beaulieu river. A feature of the last day at camp was a sunrise testimony meeting at which testimonies were borne of the inspiration of the campcrafter programme. During the camp 16 girls qualified for their Yearling level, three at Mountaineer level, and one at Inspirator level.

Both Sister Doggett and Sister Rudd felt they had been greatly blessed with the fine weather and the enthusiastic and friendly spirit among the girls. It was indeed a week to remember, and the camp log book which has been prepared will long be a source of happy memories.

Elsie Lee, president, presenting the Book of Mormon to Mrs. Cohen, president, B'Nai B'Rith

TWO STICKS MEET

★ Last year, 1966, the Relief Society sisters of Whitefield Ward were invited to a meeting and social evening of the various women's organisations of the local churches of Whitefield. It was at this meeting that contact with the Jewish ladies of the area was started.

The first meeting with Relief Society in Whitefield Ward House was with "The League of Jewish Women." The meeting followed the pattern of a normal Relief Society meeting with refreshments. Amongst the visitors was a Mrs. Cohen who is President of the ladies' section of the Daughters and Sons of the Covenant (B'Nai B'Rith). She phoned later to ask if at a future date she could bring the members of her society.

It was arranged that this meeting should be the Ward Relief Society Birthday Party and the date nearest to March 17, suitable to both societies was Wednesday April 9, 1967. At the expressed wish of Mrs. Cohen we decorated the Cultural Hall just as it was for the visit of the League of Jewish Women.

Displays were laid out for each lesson — Spiritual Living, Social Relations, Cultural Refinements and Homemaking. The Homemaking was portrayed by the refreshments table with the addition of a beautiful, blue, white and gold iced birthday cake made by the Spiritual Lesson teacher, Sister Rhoda Eckersley.

A work meeting stand with samples of handmade articles and a display of Relief Society magazines (to be

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AWARDS

Sister Rudd Receives Golden Gleaner Award

★ Sister Shirley Ann Rudd received her Golden Gleaner award on September 3rd at the Thames Valley District Conference, for her determined efforts at the necessary requirements, by overcoming problems, and sacrificing her time, and using her talents to the full, in the building up of the Kingdom of God.

Sister Rudd, 29 years old, joined the Church in September 1962, and after only six months was called to be the Relief Society President for her branch. A little more than a year later she became involved in the M.I.A. and has had various positions within this auxillary ever since. She now holds the position of Y.W. president for the British South Mission.

★ Cynthia Ann Baker, Woodsetton Ward, Leicester Ward has received many honours in the art of "Old Time Dancing". She was Staffordshire Juvenile "Old Time Champion for 1966-7. She represented Staffordshire in the "Dance news," Festival of Youth at the Empire Pool, Wembley in 1966 and appeared for Worcestershire at the same festival in 1967.

English, Washington Girls Form Strong Friendship

★ Hilary Bolton, from Buckinghamshire met Marjean Smart from Mercer Island, Washington, one cold, January day in Provo, Utah. The girls had been assigned by the housing officer to be room-mates while they were attending the Brigham Young University. This was the beginning of a deep and warm friendship that made possible Hilary's visit to Marjean's home near Seattle, and a fullment of Marjean's dream to visit England.

Hilary was born in Derby, Derbyshire, the daughter of an architect. She was "head girl" at her boarding school in Oxford and studied for her "O" and "A" levels. She later trained as a children's nurse at Great Ormand Street Hospital in London.

Hilary was not a member of the Church during these years but her father, who is now practising in Newfoundland, had been baptised. Hilary went to Newfoundland to work for her father, and there was introduced to the Gospel. She reported, "When I reached Newfoundland, I was greeted not only by my father, but also by four missionaries." These missionaries taught her the Gospel and she became a member of the Church on October 17, 1965.

The missionaries told her of Brigham Young University and she determined to go there. She has now been a student at the "Y" for two years and said, "It has lived up to all that was said about it. It is a wonderful university." She continued, "Looking back, it seems funny to think that once only a dream America has become my adopted home where I can further my education and live as a child of God in His Church."

MARJEAN SMART

Marjean's visit to England was a fulfillment of her dream, as well. She had been raised near Seattle, Washington. Her father is the bishop of the University Ward for single students. Her mother, two sisters, and a brother support him in this task.

Last Christmas, this family invited Hilary to spend the Christmas holidays with them. It was Hilary's opportunity to see another part of America and to know Marjean's family well.

Marjean said, "After this experience we decided that I should be able to meet Hilary's family and see part of England." Plans were laid to make her dream a reality.

The two girls left the United States in June, visiting New York, Montreal, Halifax and Newfoundland. Their final stop was Aylesbury, Buckinghamshire, England.

HILARY BOLTON

Marjean described her experience, "I have now spent almost a month here and have met a lot of wonderful people and have seen many beautiful sights. The Bolton family have shown me many of the places of interest here."

She concluded, "England is so green, so old and yet so fresh. There is something about England that makes us all proud of her. If it weren't for Hilary, I would never have seen my 'mother country'."

WANTED !

★ Mrs Carol Cottingham, 72 Station Road, Horsham, Sussex, would like some kind person (Mormon) to look after three children (school age) while mother works. Live in. Keep and small wage offered. Suit widow or similar. Horsham, Sussex.

Study Habits

Continued from page 55

to take this daily fifteen minutes together in study.

A young college student wrote saying, "I remember the testimony I gained when three years ago the Elders asked me to read the Book of Mormon. I came across the passage in Alma 32 that talks about testimony and faith growing like a seed planted within you. This is how it was with me."

Another wrote, "I see what you mean about reading the first three books and I am thrilled by the complexity of the interlocking history found in the larger plates. I have tried to back-check the various records of events and everything fits so perfectly. It would have taken years to compile such a history even with schooling, let alone without it."

I am grateful to a husband who saw the wisdom of spending a fifteen minute daily study session with his family. Even when we had early seminary classes at 7.30 a.m., for some of the children, our study class was maintained and pushed a little earlier. For years, the younger children (of our six) didn't understand the scriptures, but a pattern was established. This pattern has now carried on down to our six grandchildren.

Study every day and you will delight in discussing the Gospel with others.

OBEDIENCE

"If you do not magnify your callings, God will hold you responsible for those whom you might have saved had you done your duty."

—President John Taylor

Two Sticks Meet

Continued from page 58

taken home by the visitors) pointing out the Visiting Teaching messages were arranged together. As music is an important part of Relief Society this was given an extra special display.

The meeting with the League of Jewish women was an all female occasion with 18 of their members in attendance. Brother Roscoe Jones, 1st Counsellor, represented the Bishopric.

There were twenty members of B'Nai B'Rich at the birthday party and 60 Brethren and Sisters of the Ward. Brother Eric Cryer explained the structure of the Church from the Prophet down to Ward level and Sister Elsie Lee, Relief Society President, welcomed the guests and outlined the aims of Relief Society. Each Relief Society teacher and Class leader talked briefly on their lessons. During the question time the visitors showed unusual interest and friendliness in every aspect of Mormonism. Very good relations were established between the Latter-day Saints and the Jewish Community of the district.

The Visiting Teachers were honoured for their work and given some violets at the birthday party. At each meeting three YWMIA members came along to wash up the dishes which shows the fellowship between MIA and Relief Society in the Whitefield Ward.

Unfortunately the photographs taken at the first meeting did not turn out but the meeting with B'Nai B'Rith is recorded by many lovely photographs in an album entitled "The Two Sticks Meet."

GOALS

"Men do not go beyond their ideals; they often fall short of them, but they never go beyond them."

—President David O. McKay

Hawaiian Night Honours Couple

★ The Newcastle Branch Cultural Hall was a beautiful Hawaiian scene as a special programme paid tribute to Bro. and Sister Hardy preparatory to their returning home after a two-year mission.

Bro. Jan Speirs ended his office as superintendent of the YMMIA. The new president is Frederick Mawman.

Brothers Speirs and Burgess cooked the meal which was enjoyed by more than 80 persons. The evening also began the new year of M.I.A. programme A dance was held and a gift presented to the Hardy's.

OPPOSITION

"Let any people enjoy peace and quiet, unmolested, undisturbed—never be persecuted for their religion, and they are likely to neglect their duty, to become cold and indifferent, and lose their faith."

—President Brigham Young

PRAYER

"The path from man to God is prayer."

—Marion G. Romney

REPENTANCE

"Search your hearts, and see if you are like God. I have searched mine, and feel to repent of all my sins."

—The Prophet Joseph Smith

KNOWLEDGE

"Knowledge in itself will not save us. Men have to have knowledge in order to be condemned as well as to be saved."

—President George F. Richards

Redcar Branch Visited By BYU Dancers

★ At the invitation of the Local Authorities, the Brigham Young University dance team were the stars of a six day folk dance festival held in Redcar from 25th to 31st July.

Although none of the girls had done missionary work. all but two of the boys had been missionaries The dancers had already toured Portugal, Spain, France Scandinavia and before going back to America they toured Ireland and Scotland. The standard of dancing was high, and though full of vitality maintained the highest standards of modesty. The highlight for the audience was an Indian Snake Dance.

The members of the party were guests of residents in the town. Due to the interest they stimulated the sacrament attendance doubled to 91.

★ Recently organized as a separate Relief Society, dependent however on the Stroud unit these women met under direction of Sister Helen Barton, third from left. Others are Sister Kathleen Zinock, left; Sister Ivy Holder, president of the Stroud Relief Society; Sister Barton, Sister Nancy Furck, Sister Susan Furck, Sister Rosemary Clewes, president of the Dursley unit and Sister Shirley Furck holding Koun Clewes. Submitted by Sister Kathleen Zinoch.

Portsmouth Girl Delivers Important Message For Youths

(Editor's note: The following is a talk Sister Patricia Steagle, Portsmouth Branch, delivered at the Portsmouth District Conference at Southampton Chapel. It is an important message to the youth.)

★ We live today in a world where anything we do whether it is breaking the laws of man, and most important, breaking the laws of God, does not matter as long as the persons, as the saying goes, "is not considered square" or in other words you must "be with it."

We girls in the Church are asked by the prophet to consider our mode of dress, as we know the fashion today is to wear our clothes short and so first of all modesty goes out the window.

As we are taught in the Church, our bodies are a Temple of God and the Holy Ghost dwells within. How would we use the Temple (by this I mean the building). Would we treat it with the deepest respect and in no way bring into it the ways of the world or the fashion of today.

So we should consider how we are going to use our physical temples, that does not mean we must follow blindly everything that is set down, but we must use our free agency, and try with all honesty to do what is right.

As most of us know that when a person says that he is a Mormon, any outsider who has any knowledge of Mormonism knows about the Word of Wisdom, and how we Mormons are expected to live the Gospel to the fullest, and the way we should conduct ourselves. We have a very great responsibility to our Father in Heaven, to try and represent His Church here on earth as good servants by doing all the things that are required of us and by keeping all the commandments, not just the ten, but all of them.

How good a representative would we girls be dressed in a mini dress with our stocking tops showing and make up so thick on our faces that the only way we could remove it would be with a potato knife?

The brethren and elders are asked to dress conservatively. The girl should dress to equal his smartness. How would it look to people if they saw you walking out like the girl described? What a fine representative of the Church we would make. Every girl whether she is in the Church or not, likes to look smart, and she can without the use of today's so-called fashions. The smartest girl is the individualist.

Besides it being the standard of the Church very few girls have the right shape legs for a mini dress and haven't really seen how ridiculous they look.

Moral choices confront us throughout our lives. These choices involve us in decisions that test our basic relations with our world. For instance, with a relatively simple problem involving the use of alcohol. If when we are out with friends and are offered drinks, if we resist we show the great-

est regard for the teachings of the Church. Whatever choice we make it is an indication of the prevailing values we have. If we are most concerned for the approval of our friends we will choose the one, if with the least obvious, but more edifying values of religious faith, we will choose the other. This is a moral choice.

Honesty enters the choice in the way we persuade ourselves to make it. Honesty is an indication of character. It represents an attitude to our fellowmen and to the world around us as we have to learn to be honest with ourselves and with others, if we are not we cloud our minds with false explanations of our behaviour and present ourselves to the world in false colours. It may be trite to say that honesty is the best policy but it is an adequate honesty that is the only policy of rational, intelligent human beings.

As LDS girls we have an example to set to each other. We owe to our Father in Heaven to be a good example to His true Church. Our Church has one of the highest standards to live by. We may think that some of the standards are too high for us and too hard to keep, but anything that is worth living for is certainly worth having and God never asks us to do anything that is beyond us. These standards are given to us by the Prophet, if we cannot keep them we show how little faith we do have in our prophet who we believe is a representative of God and talks with Him and tells us the things our Father would have us do.

Another way that we set an example in the Church is by the use of the English language. I don't mean by the words either or (either) or tomato or (tomato), but by the words we use. Too many adults think a swear word needs to be inserted in every sentence. This is not so for this shows a lack of expression and a sign of immaturity plus a reflection on our home life.

We learn nothing from off-coloured jokes, we only degrade ourselves by telling or listening to them. In noway do such things help us in our eternal progression.

By representing the Church we meet many different kinds of people with various ideas, different hobbies and ideals. We tell them about our Church and its teachings but if we are not living our faith they will see right through us and class us as hypocrites and our Church as false.

If our conversation is limited to fashion and pop records, or to the latest boy friend then our circle of friends is limited. We live in a beautiful world where we are asked to broaden our outlook, to learn all about the things around us and by that I mean everything. That is why we were given an education, and more important for we know that the Glory of God is intelligence.

We must be strong Latter-day Saints, living our religion 24 hours every day, no matter where we are we must be an example.

Some of us are sports fans and also actively engaged in sports. We should realise that we cannot win all the time and there are times when we must bow down gracefully to defeat, for to win by cheating will only bring a loss of friends, workmates and potential members for the Church along with a blemish upon your character.

The Realities We Do Not See

By Peter L. Joyce

★ . . . "And what is faith? Faith gives substance to our hopes, and makes us certain of realities we do not see." (Hebrews II:I New English Translation).

One of the reasons proffered for the rejection of Christianity by the modern world, is that Christians are expected to beleive in an invisible and unknowable God, and, more important, are condemned for their refusal to do so. Compare this misguided attitude with the realism implicit in this quotation of Paul: the substance of our hopes and the realities we do not see are not, one feels, concepts remote from our experience, but ideals which lie just beyond our grasp, ready to be reached for and attained. How then do we attain?

Man cannot perceive God or the infinite atonement of Christ by his five senses; but did not Jesus, at the last supper, promise a more reliable source of knowledge? "When He, the spirit of truth is come, He will guide you into **all** truth." (John 16:13). Jesus also tells us that this spirit is a gift.

But more than this, he demands a conscious, positive attitude from us, explaining (III Nephi 19:32) that this gift is predicated upon belief, and that the only evidence of belief acceptable to the Father is the **prayer** of the believer. Moroni (in chapter 2) further qualifies this by specifying the type of prayer required: "Ye shall call on the father in my name, in **mighty** prayer." Only if we fulfil this requirement will the Holy Spirit bear testimony of the truth to us.

But which of our faculties are capable of receiving his promptings? When Moses had seen God, and God had withdrawn from His presence, Moses explained (Moses 1:9-II) that he had seen God with his spirtual eyes, for had he seen Him with his natural eyes, he would have died, unable to behold the glory of God.

In the same way, we may receive the promptings of the spirit through our spiritual faculties, and these faculties must therefore, as a prerequisite to inspiration, be activated. If we succeed in activating our spiritual faculties, we are promised (Alma 18:35) that the Spirit will give us knowledge and also "Power according to my faith and desires which are in God", which is later expanded (in Alma 26:22) into the knowledge of the mysteries of God, and the power to bring thousands of souls to repentance. The chief activators of our spiritual faculties are, as we have discovered, mighty prayer and faith. Faith may give us the key of understanding, and it can give us assurance too of the concepts we obtain thereby.

Paul confirms (Eph. 2:8) that faith is a gift from God; hence it follows that our whole understanding of God's purpose rests upon God's grace to us. As a boy, the son of a righteous father, Enos, like many of us, had his doubts about various concepts of the Gospel. One cannot do better than read his thrilling account of how he obtained his testimony of God's purposes.

Immediately one point strikes home: Enos "wrestled before God," he "cried unto his maker in mighty supplication for his own soul," he "prayed unto the Lord with many long strugglings", and his original prayer lasted for over 24 hours (verse 4): Enos did not find his supplication easy; on the contrary, he underwent a supreme test of endurance.

As a result, God's voice came to him, and revealed to him the plan of salvation. Then follows a real test of faith: as soon as Enos had had his own faith consolidated, his immediate concern was for his neighbours, the Lamanites. Similarly, a stalwart test of our own faith is the healthy concern we show for the faith of others.

At last then the seed of faith is planted (to use Alma's metaphor, chapter 32). In Alma's account of the growth of faith, there are two explicit stages: 1) the implantation of the seed and its initial growth (verse 28) brought about by an "arousing of the faculties" (notice the terminology) and "an experiment upon my words", and 2) the strengthening of the sprouting seed by ensuring the stability of the roots (verse 37)—which is surely a metaphorical way of emphasizing the importance of forming into good habits ones successful experiments in faith? Many never even make the experiment.

While the children of Israel were in the wilderness, the Lord sent (Numbers 21) a plague of fiery serpents upon his children which bit and killed many of them. When the Israelites repented of their sins, Moses fashioned a bronze serpent and put it upon a pole, and it was the Lord's promise that whoever was bitten by a serpent and would look upon the brazen image would yet live. Sadly Nephi tells us (I Nephi 17: 41) that many would not exercise that particle of faith, because of the simplicity of the commandment, and those people died.

When we have reached this stage of faith, that of an successful experiment, we are ready to embark upon the next adventure in faith, that of coming to a personal knowledge of our Redeemer.

TWO CLASSES IN THE HEREAFTER

★ It should be remembered that those who enter the next life are divided into two classes, **(1)** those who obtain immortality, which is the power to live forever, but banished from the presence of the Eternal Father, and **(2)** those who obtain eternal life, which will take them back into the presence of the Father and the Son to dwell in immortal glory.

—Joseph Fielding Smith

The Choir

By Elizabeth Loefler
Manchester Ward

★ Every morning I wake up to a bellowing, raucous, joyful noise emanating from the bathroom. That is the lord and master of the house, greeting the morn in his own inimitable way. If my Bill had been at Jericho, they would not have needed any buglers. He would have managed the job single-handed or single-throated.

The next sound comes from a milkman delivering across the road. By his choice of music he must be about 50; he sings quietly and sentimentally "Yours till the stars lose their glory."

The next offering comes from our nice postman, a sturdy member of the Salvation Army. He greets me with, "A Mighty Fortress," and on his days off there is the youngster who whistles "Weh-eh-eh" or however you spell the Beatles' war-cry.

Afterwards I can hear my neighbour, a Somerset farmer's daughter who has never lost the vocal touch of calling the cows to come home. She bellows "Fly, bonny boat—Philip leave the dog alone — like a bird on the wing — I thought you were weeding Clifford—" and so on.

Another contributor to this cacoaphony is a young woman, who speaks and hums softly and imbues everything she says or sings with a double meaning. Even if it is "God save the Queen" it still imparts that there is a secret only known to the discerning and that nothing can be hidden from her perspicacity.

Of course, last not least, there is myself also, I am one of those tuneless whistlers who are supposed to drive other people up the wall. Without doubt, you too have a chorus similar to mine lined up at home. Nuisance is it not?

Last Sunday I went to the Stake Conference and listened to our wonderful stake choir. Sitting there, I scanned the faces of the singers in front of me and suddenly I saw that I knew them all.

There was my home-bathroom-bellower, his mouth opened wide enough to accommodate a billiard-ball; there was my pious postman and the sentimental milkman, there was the telegraph boy and the farm-woman, the lady with the innuendos and the pop-addict. But believe me, they were transformed. (What had been a simple little private effort for purely personal enjoyment, was here submitted to a common purpose moulded and harmonised to give a wonderful tone-picture of purity, an aiming for perfection, the glad subjection of the individual to the baton of the expert and leader and for the first time maybe, I understood the phrase, "And the sons of God shouted for joy."

I have never been an addict of organised religion. I never could see what good might come of congregating in masses to a church and try to tell Our Lord there what could equally well be said in the seclusion of one's room or

in a wood or field. But looking at that choir, It seemed to understand. A sort of spiritual assertion of "United we stand."

My own little voice taken up and multiplied by the many other members of that choir, my own feeble effort led to best purpose and so transcending its seeming limits—and all because an expert conducts and tells me when to start and when to stop, where to lead or where to submit to the leadership of others, where to follow and where just to watch and listen.

What a wonderful example of perfection of what life should be, how we should learn to fit in with our fellow-brothers and sisters, how we should without hesitation follow the baton of our chosen guide. How smooth and without friction of any sort life could be. And to take it another step forward. In general life we are just the members of a choir. In our homes, we should try and be leaders. Can you hold up with your mother's baton the over-loud crescendo that may develop in your nursery? Can you reduce a fortissimo into a peaceful piano just by spreading your fingers and widening your arms into a circle and smoothing down emotions? Can you give the go-ahead for a Beatles' tune and produce fitting background music even if it grates on your nerves? Are you attuned to the fact that your husband bellows in the bathroom because he is happy and not because he is unfeeling to the fact that you have a headache?

Oh Mothers, what a God-given place you occupy in this world! It is at your finger-tips to make or mar security that all children need to grow and develop. It is your lead that will teach them to go to the Church you have chosen for your own, it is up to you to show them that you yourself value and cherish it; in your hands rests the peace and love of a family. Listen to the choir, mothers and learn from the leader how to conduct your own affairs so that you too have perfect harmony and unity of all members, because only this way will you reach the goal you have set yourself.

LIVE FOR YOUR FAITH

★ A great deal has been said about giving your life for the work, not in death, but in living day by day. It is so easy sometimes to die; it is hard sometimes to live the principles for which we stand. What we need today is character. What we need is devotion, loyalty, a willingness to stand by our guns and fight and live and then, if called upon, to die—to hold fast the faith . . . I believe it is far more important to live for our faith than to die for our faith. . . .

—Mark E. Petersen

Airman Joined Church in Lincoln, Nebraska

★ David Michael Erwin is an airman in the United States Air Force, based at High Wycombe in Buckinghamshire. He has been in the service for four years and stationed in England for a year and a half.

David was born at Cape Girardeau, Missouri. He lived and went to school there until he joined the air force. He was first stationed at Lincoln, Nebraska, where his roommate was an active Mormon. Dave began attending MIA and other Church services with him and in two months he asked to be baptised. David gives credit to his friend for his joining the Church. He claims that it was "largely through his efforts" that he became a member.

David makes a fine contribution to the High Wycombe Branch. His greatest joy is teaching and he has taught Sunday School, MIA and Aaronic Priesthood classes.

MICHAEL ERWIN

The biggest thing in his life he frankly states is his conversion to the Church. He said it has "expanded his personality," given him an "awareness of what knowledge and understanding" is, and most important, "a purpose in life."

'Together' Is A Good Word For Families

By Shiela Leach

★ "Together" is a good word. Let me now put it into a sentence. "Together, my husband, my children and me." Now, the word "together" takes on a special kind of sparkle. To be a "together" family, full of love and unity, is something that all of us want. But, like everything that is desirable, it takes work, effort and planning.

I love my husband and our four precious children with all my heart. What can I do to keep each member happy and the whole family unified? I still have much learning to do, but I have one or two plans I try to carry out with my husband. May I share them with you now?

Each person in our family is an individual and needs to be treated that way. When our children are just mini-people they often come to us with what seems to be trivial problems. Sometimes, I am tempted to say I am busy. It takes time to wash floured hands or stop peeling vegetables that ought to have been on the cooker five

Question Led To Study Conversion

Suzanne LeGassick

★ I was born and reared in Bristol where I first heard of the Church. When my father died, my mother let part of our large house as a flat.

Some Mormon missionaries came to stay with us on the condition that they did not try to convert my mother and me. We were both active Methodists. Eventually I became interested in the Church and began to ask questions.

This led me to pray and study and gained a testimony of the Gospel. When I spoke of my desire to be baptised, my mother, in all good faith, forbade it, believing that I would grow out of what she considered a childhood fad. Unfortunately, my eager desires led to some conflict in the home but as time went by mother grew more tolerant. On my twenty-first birthday she attended my baptism together with other members of my family.

This was a memorable day in my life and I thank my Father in Heaven for the opportunity I had of preparing for my baptism and for the privilege of being in Christ's Church in this chosen dispensation.

Having just completed a course at teacher training college, I am about to begin a career in teaching. I feel blessed to have been born in England where one is free to worship as one pleases and where there is such a fine opportunity for education.

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minutes ago. It takes time to stop what you are doing to discuss and sort out a problem of a troubled child. Is a sunny smile instead of tears, or a quick kiss instead of a frown, worth it? I think so. A little while spent helping a small, anxious person to be happy again becomes a choice experience held precious in our memory store.

If we cannot take time with our little people now, when they become more adult, they may well take their problems elsewhere. Perhaps they will take them to those who are not members of the Church and who do not share our ideals. What then? We dare not risk this conflict in the lives of our children.

I believe everyone has been in company of someone who makes us feel that we are the most important person in the world. When I am talking, working or playing with children, I try to make them feel just that way. It is important, as well, to give this same conscious attention to our husbands. With the demands small children make

on mothers, fathers may well feel a little left out. This can easily happen when there is a new baby in the house. Mother gets tired quickly, and by the time the washing up and other chores of the day are completed, father comes in a very poor second for attention. In our home, the time at the end of the day when my husband and I can relax together and talk, has special magic.

Every child has fears. One may fear the dark, another water, yet another insects, dogs or noise. Perhaps one of the worst fears of children is that of being afraid of people. We call it being shy. Whatever fears our children may have, we must not ridicule or scold. We do not always overcome childhood fears and many are taken into adult life. I do not like heights, a fear I have always had. A sympathetic approach plus time given to learning more about a child's particular fear, can relieve many anxious and unhappy moments. In a thunderstorm we watch the lightning illuminate the sky and carefully count the seconds until the thunder stamps its way through the clouds. When an aeroplane comes by, our two-year-old and I run out to wave, just so Mr. Pilot won't be disappointed at not seeing us. We admire the bright eyes and soft wings of the moths that come seeking light and rest on the window pane. We say "good morning" to the friendly, black beetle that sometimes scuttles across the kitchen floor.

Active love, the central theme of the Gospel of Jesus Christ, is the most important aspect of a unified family. I never tire of saying, "I love you" to each member of my family at any time of the day or night. As I say "good night" to each child, I like to tell them I love them. Then at the top of the stairs I say it again, so as they go to sleep those words stay close to them. I hope that as the years go and they grow up, they will always be able to hear those special words. Never forget to tell a child who has been naughty during the day and especially just before going to bed that you love them. Don't let this little one fall asleep thinking that you are angry. This is equally important for husbands and wives too. Forgive and forget before you go to sleep.

Our responsibility is great, but being a member of a family is wonderful. I daily ask the Lord's help. Many times I fail, but I will continue to try to be the kind of wife and mother Heavenly Father wants me to be and create a "together" family. Will you try too?

FAITH

"The chief tragedy in the world at the present time is its disbelief in God's goodness, and its lack of faith in the teachings of the gospel."

—President David O. McKay

GOSPEL

"The gospel has to be lived in order to be realised and its power received."

—Franklin D. Richards

OBEDIENCE

"I believe that every world problem may be solved by obedience to the principles of the gospel of Jesus Christ." —President David O. McKay

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OPPOSITION

"Every trial and experience you have passed through is necessary for your salvation." —President Brigham Young

RELISH

★ This recipe is one that is prepared a day ahead and allowed to marinate for twenty-four hours. It is particularly useful for an after-church Sunday supper. It is delicious when served with bread and butter, cheese, hard boiled eggs, or cold sliced meat. It is an excellent picnic dish as well.

2 cups tinned sourkraut
1 cup chopped onion
1 cup chopped green pepper
1 cup chopped celery
1 small tin pimento, chopped fine.

DRESSING

1 cup sugar
¾ cup vinegar
¾ cup salad oil

Mix thoroughly together. Mix relish with dressing, cover and refrigerate for twenty-four hours.

This recipe is a favourite of Vivien R. McConkie, the mother of Elder Bruce R. McConkie of the Council of the Seventy.

ORANGE, COCONUT SAUCE

★ For gourmet tastes, this fits the bill! Serve it over pound cake or plain sponge for a treat in taste. Most of it can be prepared a day before along with the sponge. Just before serving, however, fold in the whipped cream.

2 egg yolks
½ cup sugar
Grated rind and juice of 1 orange
½ cup coconut
¾-cup heavy cream—whipped

Mix egg yolks, sugar, orange juice and rind. Cook in double boiler until thick. Remove from cooker and add coconut. Cool. Just before serving fold in whipped cream.

Millennial Star Has New Aide

★ Elder Monitor C. Noyce of the Valley View Seventh Ward, Valley View Stake in Salt Lake City, Utah, has arrived in the British South Mission and established his home in Harpenden, Herts. He is the new managing editor assigned to the Millennial Star.

On Sunday, September 17, Elder Noyce was sustained as the new bishop of the Luton Ward, London Stake. In this position he succeeds Bishop Arnold Matthews who has emigrated to Canada.

Bishop Noyce has been a member of the Church News staff of the Deseret News in Salt Lake City and has also worked on the other large daily newspapers in that city. He has written and edited several large trade magazines for another publishing firm in the Salt Lake area.

His Church assignments have included most recently, assistant stake clerk, preceded by superintendent of Sunday School and YMMIA, first assistant superintendent of the stake Sunday School and board member, twice a ward clerk, instructor in the auxiliaries, and others. He and his wife, the former Gladys Henriksen of Salt Lake City, filled missions in the East Central States, at different times. Bishop Noyce was mission secretary and a

district president. He was a serviceman's group leader during World War II.

Mrs. Noyce has more than 30 years of service in the YWMIA having been ward president several times, stake board member, stake activity counsellor, stake age group counsellor stake drama and speech director and others.

They have with them their daughter Julie who is attending Manland Secondary Modern School in Harpenden.

Their other daughter, Vicki, is a missionary in the British South Mission and labouring at Sutton, Surrey.

The Noyce's also have two sons, Brent M., a returned missionary of the Austrian Mission, now serving in Alaska with the U.S. Army, and Brian H., a senior in the Olympus High School, Salt Lake City, where he is living with relatives until his call later to fill a mission.

Bishop Noyce succeeds Douglas D. Palmer as managing editor. Bro. Palmer has resumed his position on the Church News staff and established his home once again in Salt Lake City with his wife Joan and daughter Melanie.

Elder Palmer and Sister Palmer were released by Elder Petersen because of medical problems with their nine-month-old baby daughter.

While in England the Palmers lived in Epsom, Surrey, and were members of the Epsom Ward, London Stake, in addition to their assignment to the British South Mission. Elder Palmer was the high priests' group instructor in Epsom Ward, the ward chorister, and a Sunday School teacher while Sister Palmer was Junior Sunday School chorister and a Beehive teacher in the MIA.

★ Elder LeGrand Richards of the Council of the Twelve dedicated the new Cambridge Chapel, British Mission, Sept, 1. The mayor was present for the dedicatory services. Pres. Reed Callister of the British Mission was also a speaker at the services.

SEA

Vast, endless, wave after wave, sea rolling onto sand,
Grey and white as dawn breaks soft and gentle caressing the land.
By icy lands and sighing palms, blue and smiling as noon sun shines.
Water, cool, refreshing soothes the mind; at mountain feet neath majestic pines.
Then at the turn of a head, heaving it's mighty bulk against man, boiling;
Crushing to send great mountains, fingers tearing away rock, about ships coiling:
Snatching away life from those who are in its path; then calm,
Once again gentle, rocking to and fro, soothing fears; how can it harm?
Fickle, just when one feels you know its moods, it changes;
From mouse to lion, gentle like a mother with child then frought with danger;
Lapping the shore that at will it can crush and destroy.
The sea, at its best is a challenge making man his talents employ,
Vast endless, wave after wave, sea rolling onto sand,
Roaring, heaving, crushing rocks, then soft and gentle caressing the land.

MOIRA HARRISON,
Consett Branch, Sunderland Stake

Deseret Book

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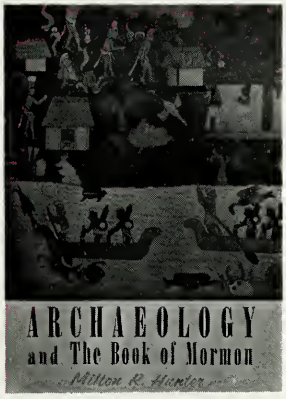

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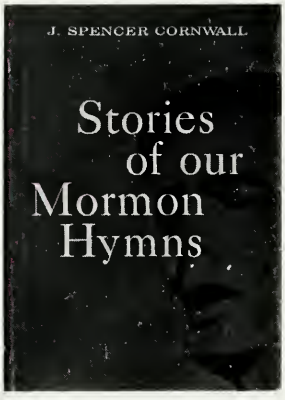

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Sons of God

★ This poem by Pres. Ronal F. Lovell of the Kilmarnock District, Scottish Mission, has been set to music and was sung by a Priesthood Choir from the District at the District Conference on June 18th.

Sons of God

Men and brothers in the priesthood
Let us sing as only we should
Of the joy within that priesthood
For the Sons of God.

Tell of joy that never fleeting
That we gain in very meeting
Stronger now each heart is beating
For we're the Sons of God

Each one forward facing
Arm in arm embracing
Joy and care we gladly share
As onward we are pacing
Faith alone shall be our measure
Living faith we can treasure
Making all our life a pleasure
Joyfull Sons of God.

Men and brothers now uniting
In a programme so exciting
For all men we're now inviting
To be Sons of God.

Let the message spread around now
Now 'till all honest hearts be found now
For we stand on firmer ground now
When we're Sons of God.

Act without delaying
In the part you're playing
Freely serve with love and verve
To save his sheep from straying
And with power he has granted
Preach the word where'ere it's wanted
Truth's good seed be firmly planted
By the Sons of God.

Priesthood men and brothers ever
That no test or trial shall sever
Firm and strong we'll stand together
Loyal Sons of God.

In the trials that daily face us
Ne'er so aught that will disgrace us
That our Lord may yet embrace us
As the Sons of God.

Let your voices thunder
Burst the skies asunder
Night and day we'll work and pray
And cause the world to wonder
Surely then to every hearer
We will gladly shout 'New era'
Bringing heaven's purpose nearer
For all Sons of God.

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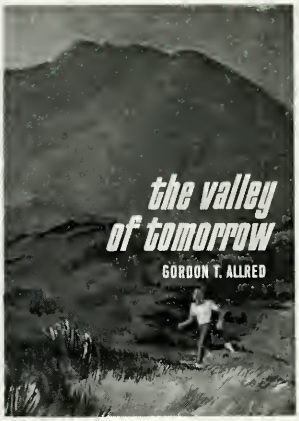

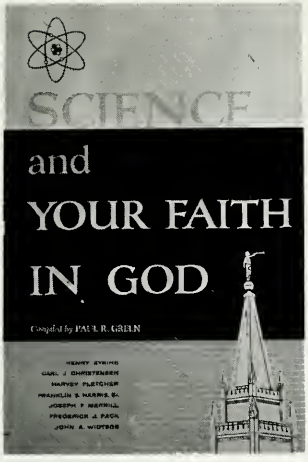

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THOUGHTS FOR NOW

The Earth is the Lord's

He made it

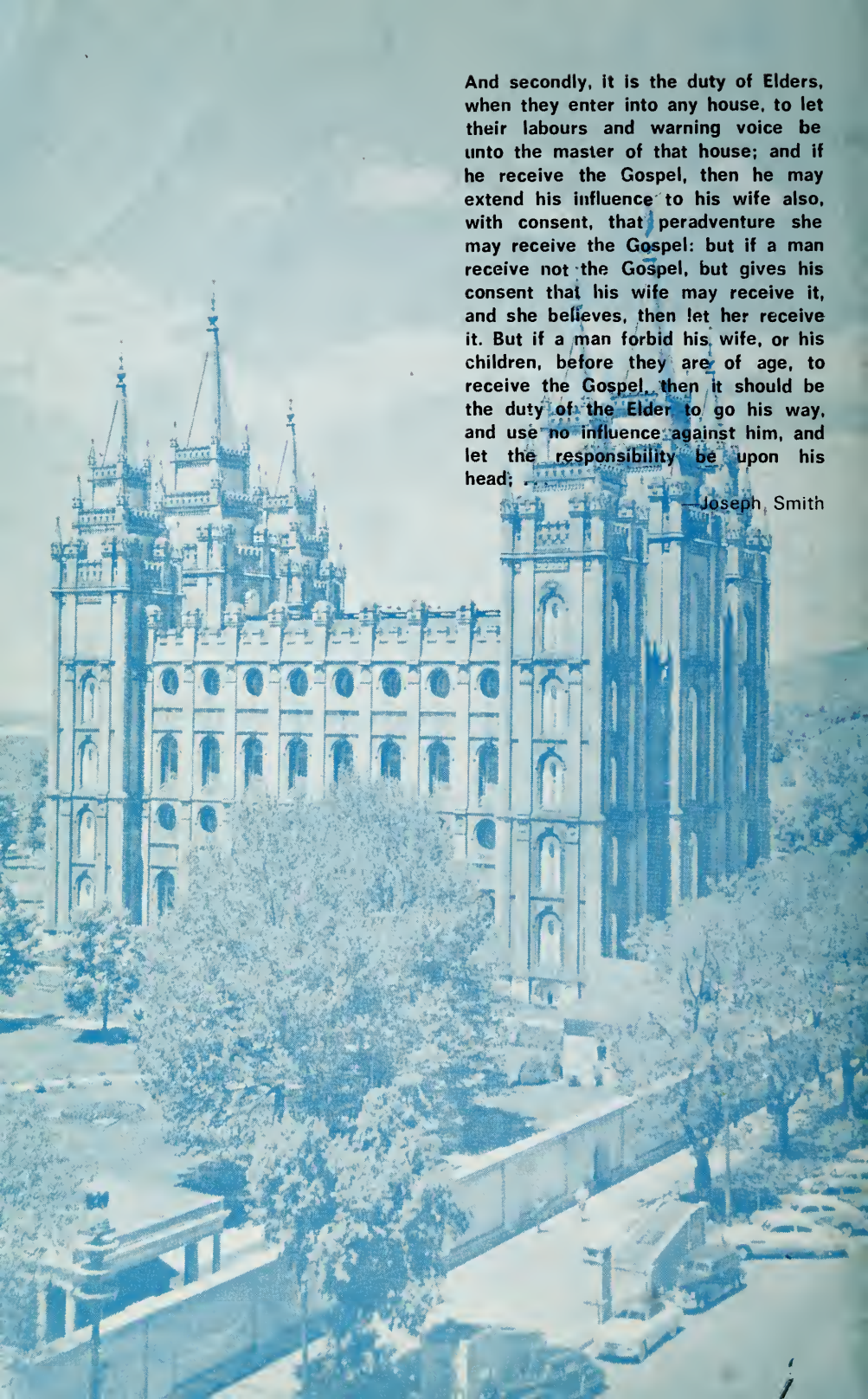
He placed us on it

This is birth and living

He asks a very small

interest on the investment

This is Tithing



And secondly, it is the duty of Elders, when they enter into any house, to let their labours and warning voice be unto the master of that house; and if he receive the Gospel, then he may extend his influence to his wife also, with consent, that peradventure she may receive the Gospel: but if a man receive not the Gospel, but gives his consent that his wife may receive it, and she believes, then let her receive it. But if a man forbid his wife, or his children, before they are of age, to receive the Gospel, then it should be the duty of the Elder to go his way, and use no influence against him, and let the responsibility be upon his head;

—Joseph Smith